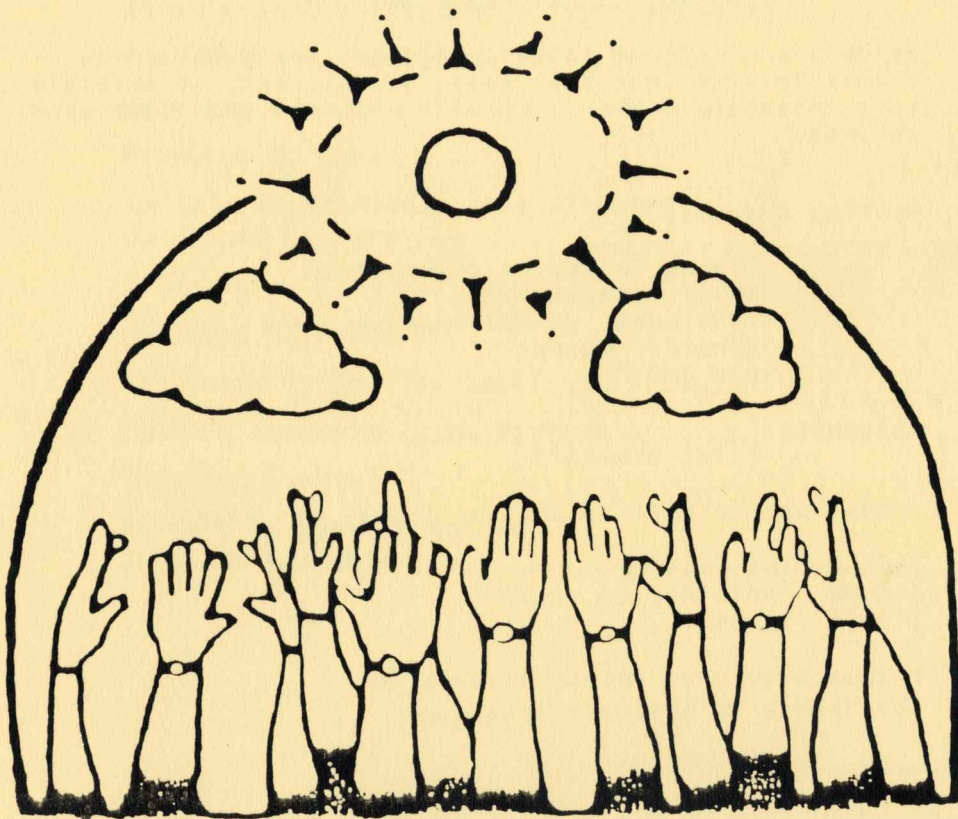


# Le Bulletin/Newsletter

Vol. 8 No. 1 Concordia University/Université Concordia - 1987

INSTITUT  
SIMONE DE BEAUVOIR  
INSTITUTE



The Newsletter welcomes submissions of announcements, articles and other relevant material of interest. Manuscripts must be typed and double-spaced. Drawings, designs or cartoons must be in black and white. Enclose a self-addressed stamped envelope with any material that is to be returned. The collective reserves the right to edit material, however it will respect the author's style and take care to retain the author's exact meaning.

Co-Editors: Lucie Lequin  
Patricia Hall

Typed by: Belinda Bowes

Readers are welcome to write letters for publication. Please include your full name, address and, if possible, your telephone number. We will withhold your name upon request.

Mailing Address:

Simone de Beauvoir Institute  
Bulletin/Newsletter  
1455 boul. de Maisonneuve ouest  
Montreal Quebec  
H3G 1M8

Telephone:  
(514) 848-2373

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## A LETTER FROM A BAD PENNY.

My very dear people,

I am almost embarassed at still being around after the wonderful farewell party you all gave me. I can take a little comfort from the thought that it was a birthday party as well, and no one is expected to disappear after a birthday party. (On second thoughts, I'm not sure that is true either, when it's one's sixty-fifth.) Anyway, here I am, reincarnated as an Adjunct Fellow, and as the Simone de Beauvoir's only Honorary Fellow (no one knows what that entitles me to, so I think I'll define it for myself - better watch out). Next week I am leaving Montreal, to spend ten days in Ontario and four months in England; I'll spare a thought for all of you dealing with all that messy registration stuff, let alone the nitty-gritty hard work of the new term.

When I was thinking about retirement I never saw it as other than just a change of occupation. I sat down one day to figure out what I most wanted to do in the first year after finishing with fulltime teaching. Two things emerged clearly: I wanted to spend more time working on what it means to me to be a Quaker, and I wanted to finish the book I have been trying to research and write for longer than I like to admit, a biography of Catherine E. Marshall, a British suffragist, pacifist and internationalist. So I have been on a journey in northern Ontario and Manitoba, exploring the Quaker peace testimony with isolated friends, and am going to be at Woodbrooke College (a non-credit Quaker study centre) in Birmingham for the fall term, teaching a course on Women and Peace, learning many things, I'm sure, and still

having time to carry on with the writing.

After that I shall be back in Montreal for at least six months, resisting everything that might turn me aside, and pushing on with the book, greatly helped by the SSHRC research assistance and so on. I have already had the experience this summer of giving the writing a high priority (though certainly not free of distractions), and I have been amazed at the sharpness of the pleasure it has given me; so I am looking forward to next year with keen anticipation.

The real purpose of this letter is to try to tell you how much I appreciated the party, all the work that went into it, those wonderful gifts (everything from a velvet/shortbread heart to a T-shirt saying "Question Authority" - what a message to give to a teacher!), the super decorations, the beautiful cake, the completely unexpected Merit Award from the Concordia Council on Student Life, the extraordinarily generous gift from everyone (when I've finished the book I'm going to buy a television with it and sit with my feet up for a while - well, in the evenings anyway). But more than all these, much more, is just the love and tenderness of all of you. I felt, and continue to feel, affirmed and strengthened and sustained by your appreciation and support. Thank you.

Thank you, too, for the Peace Issue of the Newsletter, which you dedicated to me. I feel more honoured by this than I can say. I have had many requests for copies from all over (even though I am shy to show it to many people, with all those moving things in it) and everyone has said what a lovely thing it is. As you know, my job at the



Institute has not always been an easy one, but it has always been challenging, and now I feel richly rewarded by all this love and appreciation. Bless you, don't you know that it is I who am in your debt? You'd be amazed if you knew how much I've learnt from you all in these five years.

Peace and love,

Jo

August, 1987



SALAAMU ALEYKI DR. BARBARA ROBERTS

For the period between August 1987 and May 1989, Dr. Barbara Ann Roberts has agreed to pitch her "Peace Tent" at the Simone de Beauvoir Institute as our Visiting Professor of Women's Studies. Since she coordinated the NGO Forum Peace Centre, at the United Nation's Decade of Women Conference in Nairobi, in July 1985, Dr. Roberts has been on the road physically and intellectually to bring the message of Peace to as many as possible around the world in person, in action and in her scholarly writing.

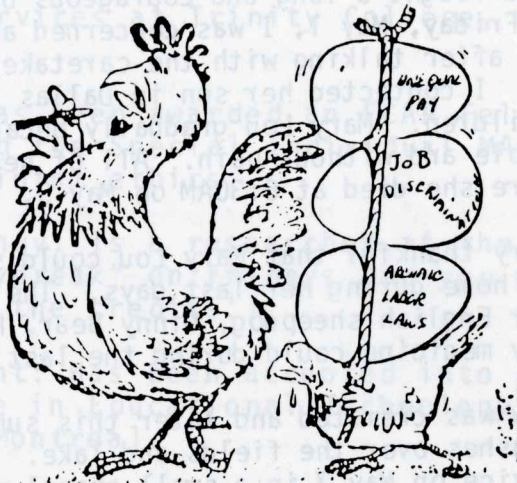


Dr. Roberts arrived in Montreal in August at the end of her 1987 summer journey with the Women's Peace Caravan in the United States. The Women's Peace Caravan is a project of Feminist International for Peace and Food, an international feminist think tank. Through her experience of many years and carrying forward the enthusiasm and new energies collected en route this summer, Dr. Roberts is here to share with us her delicious and effective recipes for achieving equality, development and a peaceful world for women by the year 2000.

The list of her publications is long and impressive. Her educational experience is varied and multidisciplinary. Her knowledge of the theory and practice of Women's Studies is wide and in depth. She has taught at Simon Fraser University, Douglas College, Cariboo College, University of Ottawa, Carlton University, University of Winnipeg, University of Manitoba, University of Saskatchewan, Dalhousie University among others. She has travelled internationally and has developed a far reaching network of friendships and sisters sharing the vision of a peaceful world. Her professional expertise has been solicited by many groups and organizations such as the Department of Indian and Northern Affairs, the Museum of Man, the National Film Board, the Ontario Multicultural Advisory Council and women's resource centres.

So now she is here at the Simone de Beauvoir Institute of Concordia University to share with us her feminist vision. She is already very active in our new Centre for Feminist Studies on Peace. In a letter to a friend she wrote recently: "We are trying to change the world, so there IS a world, and so it is a peaceful and just world for women,

and for everyone." In this shared belief we shall go forward together to our next destination on the peace road. We hope that the Simone de Beauvoir Institute will provide a peaceful and refreshing oasis on this long journey.



I don't know what you chicks are complaining about,  
we're just trying to protect your feminine mystique

June 20, 1987

Dear Friends of Mary Lou,

I am writing to tell you about the death of Mary Lou. Mary Lou would have been 63 years young today! To some of you who do not know me, my name is Misty. ML and I have been good friends for a long time and we shared a cabin on a lake near Dallas, Texas.

Mary Lou fought a long and courageous battle against cancer. On Friday, May 1, I was concerned about ML and called home; after talking with the caretaker, I left work before noon. I contacted her son in Dallas and he called the other children. Mary Lou gradually became weaker, but was comfortable and without pain. All of her children arrived before she died at 6:30AM on May 5, 1987.

I am very thankful that Mary Lou could stay in our beloved lake home during her last days. The flowers, birds, lake, and our English sheepdog, Ginny Bear, helped her far more than any medicine could during the last weeks.

Mary Lou was cremated and later this summer, I will scatter her ashes over the fields and lake. We had her memorial service on May 7 in a small chapel nestled in a quiet area of the cemetery. I will send a copy of the memorial service to you at a later time.

The cabin is terribly empty without Mary Lou. I was not prepared for the pain of separation. Mary Lou's friendship was one of the greatest gifts I have ever received.

Sincerely,

*Misty*  
Misty Lee Closs



## NEWS OF SOME OF OUR MEMBERS PAST AND PRESENT:

We like to keep in touch, and it is always interesting to hear what people have been up to. We have no system for keeping track, so what follows is a random selection. Everyone who reads the Newsletter will probably know of other items that should have been included - Good, so sit down and let us know what you know, and what you've been doing.

Mona McLean: Has a permanent fulltime job in charge of printing services at Trinity College, University of Toronto.

Susan Shea: Has been awarded an FCAR Fellowship and is entering the Special Individual MA Programme to work on feminist ethics.

Veronique Verthuy: Is a researcher at the CBC (Listen to "Daybreak" on Fridays and you will hear her name among the credits!)

Michelle Vigeant: Has been accepted into the Doctoral programme in Educational Technology at the University of Montreal.

Reggie Russell: Has successfully completed her first year in Law at UQAM.

Kathy Silver: Is entering the MA programme in Educational studies with specialization in Adult Education.

Joan Carmichael: is entering the same programme but specializing in Social Behavioral Foundations (and specifically, women and computers).

Catherine Kellog: Is working in Toronto with the Canadian Women's Movement Archives.

Margaret Kamester (formerly Parkin): is working as Jo Vellacott's research assistant, coedited a recent book with her, and also continues her work at the Lachine Library.

Stella Gaon: Is planning to complete her MA in the Special Individual Programme, working on some philosophical aspects of feminist theory next year, and she is also a research assistant for Jo.

Melissa Caplan: is entering the MA programme in English literature at Queen's, and will be working on ageing in Margaret Lawrence's Stone Angel.

Jeanne Corrigan: Is taking a year off from school and is working in her home province of Saskatchewan.

Linda Cormier: Has been awarded an FCAR Fellowship to complete her work in Montreal women's oral history, for her MA in the Special Individual Programme.

Janet Wiegand: Is entering the Master of Social Work Programme at McGill.

Viki Monkman: Is working on Child Sexual Abuse for the federal government in Ottawa.

Isobell Bliss: Will start studies in Economics after she graduates from the Institute this fall.

Josee Leclerc: Will enter the M.A. Programme in Art Therapy at Concordia.

Jeanne Maranda: is working as the Québec representative for

Mediawatch.

Grace Rostig: Is working in Tunisia with women's groups and is conducting feminist research.

Lynn Lapostolle: is planning to complete her M.A. in the Special Individual Programme. She is working on Feminist Litterary Criticism in Québec.



Eh bien, je dois aller travailler, moi!  
Well, I've got to go to work, even if you don't



## OFFICE ON THE STATUS OF WOMEN

### ANNUAL REPORT 1986-87

In 1986, the Advisor to the Rector on the Status of Women began the second year of a two-year mandate. During the 1986-87 year, the Office on the Status of Women helped to generate and facilitate, within Concordia, a growing awareness of and response to issues concerning women members of the University community.

The Committee on the Status of Women is made up of 14 members representing the major University constituencies and is chaired by the Advisor. From this committee have evolved five working groups (employment equity, sexual harassment, professional development, curriculum, part-time employment).

Efforts have been made to establish relationships with the major constituencies, with administrators departments and individuals committed to improving conditions for all members of Concordia. The Office has also cooperated directly with committees or groups working on the development of specific projects such as a childcare facility on the Loyola campus or a Concordia Women's Center. Since it is imperative that each sector of the University accept responsibility for identifying and addressing issues relevant to women in their areas, the Office has assisted in the establishment of status of women committees in the Faculties of Arts and Science and of Commerce and Administration as well as in the Division of Graduate Studies. These actions were initiated by the respective deans and follow the lead of the Faculty of Fine

Arts which set up its committee in 1984. They also underline a basic comprehension of the unique needs of women and an initial commitment to the eradication of inequality. CUFA has also begun to respond to the issues of its female members through a Committee on Discrimination and Harrassment.

In the area of employment, an Employment Equity Policy was unanimously approved by the Board of Governors in September 1986. Vice-Rector Maurice Cohen has been appointed responsible for the dossier. Funding has been received from the Ministère de l'enseignement supérieur et de la Science for an employment equity officer who will be responsible for the implementation of the policy. This position should be filled internally by late September 1987. Certain academic departments have already taken the initiative to place a priority on the hiring of female faculty members. Networking and programming have begun to encourage the professional development of female staff members.

Guidelines for Academic Equity, a document aimed at improving curriculum and teaching, developed by the Curriculum Working Group, was approved by the Academic Programmes Committee and directed to each faculty for implementation. Additional efforts in these areas include: 1) the development of questions on discrimination for course evaluations, 2) an article in the Learning Development Office Newsletter for faculty on academic equity, 3) government funding awarded for a video project to address the effects of sexism in the classroom, 4) presentations by the Advisor to various faculties in departments on equity issues.

To such service areas as Health, Guidance, CUSA, Disables Students Services and the Ombuds. Office,



the Office on the Status of Women has extended its support and resources in their continued interest in the well-being of women in the community. Significant and progressive changes in many areas have taken place. The Department of Recreation, Fitness and Athletics should be highlighted for the priority placed on women's programming and the successful efforts to increase the representation of women administrators in this traditionally male-dominated field. This can only be recognized as an optimistic representation of a new vision.

Problems of sexual harassment on campus have, over the past two years, been seriously addressed through policies, education and action initiated by this office and its Working Group on Sexual Harassment. The effectiveness of these efforts, especially of Sexual Harassment Awareness Week during which over 250 individuals participated in information sessions, has been demonstrated by an increase in the number of reported complaints and a general awareness and responsiveness of the community to the elimination of sexual harassment at Concordia.

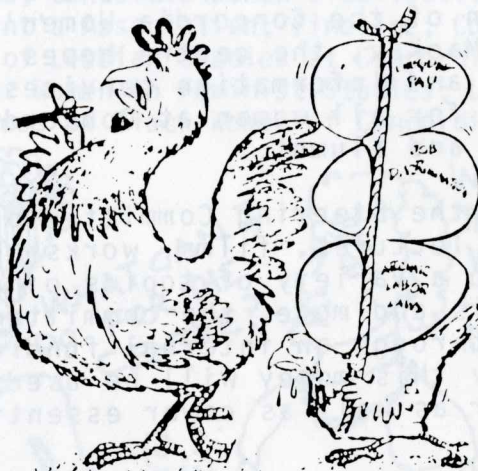
Various University services are also taking a serious look at security issues. As a result of a direct request from the Concordia Security Office, a training programme for security guards on dealing with sexual assault victims is currently being developed by the Status of Women Office and will be presented in September 1987.

The question of inclusive language has been taken in updating all documents by the elimination of sexist or exclusive language. Concordia is the first Québec university to sign a collective



agreement with its faculty association which is written completely in inclusive language in both French and English.

The Office on the Status of Women recognizes that such progress is, in many ways, a direct result of the goodwill of certain individuals in positions of authority at Concordia. The stage is now set at Concordia for a more serious commitment. There remains a serious need to re-inforce and formalize efforts in this area through legislation and to continue a concerted educational programme at all levels of the University structure. This is imperative to ensure a deeper comprehension of the issue of equality and a willingness to act.



I don't know what you chicks are complaining about.  
We're just trying to protect your feminine mystique!

## WHAT IS THE WOMEN'S CENTER?

Across Canada, Women's Centres have been in existence on university campuses since the 1960s. In fact, there are now more than 20 in Ontario alone.

The idea for a Women's Centre at Concordia has been floating around for a number of years. Although Concordia is fortunate to have many active women and groups on campus, they are dispersed.\*\* On top of this there is no centralized meeting place where all women can drop in and get information, referral and support, or where they have a chance to meet other women who share similar concerns.

As a result of meetings between women interested in the project, a steering committee (made up of representatives from various university constituencies) has been set up to oversee the opening and operation of the Concordia Women's Centre. Located at 2130 MacKay, the centre hopes to offer resource, referral and information services as well as a drop in space for all women at Concordia - staff, faculty students and alumni.

As well, the Steering Committee plans to offer exciting lectures, films, workshops and discussion groups on a variety of topics of concern to women. To do this and more, the committee hopes to raise \$40,000 through an internal fundraising drive. Primarily this money will be used to hire a coordinator as well as cover essential operating costs.

Ultimately we hope that the centre will enhance existing services and develop a strong network between the women who are active on campus.



While we have a number of ideas for projects and events for the upcoming year, we need your support to make them happen. But more importantly the centre is there to serve you. If you have any ideas for projects, events or discussion groups or any time or energy to volunteer, stop by, come in and chat - the space is yours.

The Concordia Women's Centre  
2130 MacKay  
Phone: 848-7431

\*\*\*The Simone de Beauvoir Institute; Women Studies Student's Association; The Office of the Status of Women; Permanent Review Committee on the Status of Women - Faculty of Fine Arts; Status of Women Committee - Faculty of Arts & Science; Status of Women Committee - Faculty of Commerce and Administration; Women in Graduate Studies; Cufa Committee on Discrimination and Harassment; Fitness, Recreation and Athletics - Women's Programme; Concordia Women's Collective; Concordia University Student's Association; Fineline; Coalition for the Integration of Lesbian Studies at Concordia; S.I.P. Support Group for Women in Feminist Studies; Lesbian Studies Coalition; Congress of Black Women of Concordia University.





## WHAT IS WSSA

WSSA is the WOMEN'S STUDIES STUDENT ASSOCIATION - often known as WOMEN against SEXIST SOCIAL ATTITUDES - and it might be what you're looking for.

Women's Studies is an area of study which can be quite challenging. Women's Studies offers students an opportunity to better understand, develop and explore our emotional and intellectual growth. Because such growth is never an easy task, WSSA has been established particularly to meet the needs of students interested in Women's Studies. WSSA offers an environment where strong bonds of friendship and caring, which often serve as support systems, can develop among students. WSSA also tries to respond to the needs and interests of students by offering a realm of co-curricular activities throughout the year. Some of these activities include:

- a weekend retreat at Concordia's Lacolle Centre
- conferences, workshops, lectures and guest speakers
- participate in Int'l Women's Week at Concordia
- performances and films
- Gynergy Day

Most importantly WSSA encourages and supports the initiation of new ideas and projects. So if in your wildest dreams you've ever wanted to meet and hear your favorite feminist, join WSSA and together we can maybe make it a reality. Through the organization of such activities, students are given an opportunity to acquire and improve personal skills and to work collectively with WSSA members and other women's groups.

As well, if you are interested in influencing policy and action, serving on a committee may be what you're looking for. Simone de Beauvoir's Curriculum and Newsletter Committee as well as the Women Centre's Steering Committee are but a few

choose from. All Women's Studies students can attend the Institute's Council meetings and WSSA holds voting privileges.

Why not get to know WSSA and the people of the Simone de Beauvoir Institute better? For information feel free to call the WSSA office at 848-7449 or leave a message in our Institute mailbox. If you're in the Institute building drop by the WSSA office (301-1) any time. Our phone, desk, typewriter, books, mags and chairs are there for all students who are interested in Women's Studies. If the office is locked, just ask the assistants in the Institute office for the key, let yourself in and make yourself comfortable. As well, feel free to use the WSSA bulletin board in the hallway of the first floor for information, messages, etc.

Thanks to the efforts of many dedicated people, Concordia now has a women's centre which acts as a centralised location from which networking with other active women's groups can be enhanced. Together we can work toward a vision of equal opportunity for all.

Simone de Beauvoir Institute  
2170 Bishop  
WSSA Room 301-1  
Telephone: 848-7449

Concordia Women's Centre  
2130 MacKay  
Room AR-101  
848-7431





Convocation Address of June 15, 1987.

Mr. Chancellor, I have the honour to present to you Margaret Fulton, an academic and educator who has worked tirelessly to promote peace, to improve the lot of women and to serve her community.

Dr. Fulton's career has been marked by her courageous commitment to women. In the early 70's, when she was Dean of Women at the University of British Columbia, she instituted services and counselling for women, and worked to abolish the pay differential then existing, which was as high as \$3,000. Against strong conservative resistance, she also supported courses in women's studies.

Margaret Fulton began her career in education as a public school teacher in Manitoba, where she was born. It has been said that her upbringing gave her three advantages: as a member of a family of seven children, she learned to stand on her own; as a young child who had to call the gang in from the fields, she perfected what has been called a "reveille voice"; as a citizen in a small western community, she learned the tenets of independent agrarian radicalism, which were to influence her political thinking.

Throughout her career, she demonstrated excellent teaching and administrative abilities and became the first non-Roman Catholic President of Mount Saint-Vincent University in Halifax. At the Mount, she strove for academic excellence as well as practical skills. She once said, "We don't want to turn out graduates who know something well. When they leave, we want them to do something well, too." Her leadership in the field was rewarded when Mount Saint Vincent was granted the first chair in Women's Studies by the office of



the Secretary of State.

Margaret Fulton's personal philosophy embraces spiritual and moral values, and she applies these to all aspects of life. She has served in the larger community in a wide range of fields including distance education, science and technology, employment, and rent review. She believes in the integration of the humanities with pure science and technology if we are to exist happily in a shrinking world. As a feminist, she has said, "Power can corrupt women as easily as men, and female bonding on the old male system has no appeal for me at all." Her idealism inevitably has made her a staunch proponent of the Peace Movement. In quest of peace and to promote women's rights, she has travelled extensively. Her tireless efforts have won her many accolades, including the Order of Canada.

All her life, she has dared to look ahead instead of backward. The precepts of change and challenge characterize her outlook, which bears no trace of cynicism.

Mr. Chancellor, it is a privilege to present to you, on behalf of the Senate and by the authority of the Board of Governors, Margaret Fulton, so that you may confer on her the degree of Doctor of Laws, honoris causa.

Florence Stevens,  
Associate Professor,  
Faculty of Arts & Sciences.

"The **Need** for True Alternatives."

A convocation address for Concordia University by  
E. Margaret Fulton

Mr. Chancellor, Mr. President, Graduates, Guests,  
Faculty and Friends,

Je suis très touchée de l'honneur que vous me  
faites en m'accordant cette distinction solennelle.  
Malheureusement, avec ces paroles, j'ai épuisé mon  
vocabulaire français.

I am particularly delighted to be receiving an  
honorary degree from Concordia, and I hope you  
students feel similarly proud to be graduating from  
this university because Concordia is different.  
How do I know this? Because I, a woman, have been  
asked to address the graduates. Normally, on  
these "occasions solennelles", I'm just the token  
woman on stage while a male honorary degree re-  
cipient gives the convocation address. Today the  
procedure has been reversed, and I know such risks  
have been taken before at Concordia.

Rather than jealously guarding the traditions of  
the past, Concordia looks to the future. The  
choice of the feminine noun "Concordia" as the  
name of your University signals awareness of a  
much needed feminist perspective to balance trad-  
itional male views. Women traditionally work by  
conciliation and agreement as the name Concordia  
implies. Men, on the other hand, have tradition-  
ally worked by establishing precedents and para-  
digms which have depended on classifying, con-  
fronting and competing in a game of winners and  
losers.



Conciliation seems to be a far better model for a modern society, and Concordia University, as you know, began by bringing together colleges with very diverse traditions and perspectives. Fortunately, it did not stop there. It was one of the first Canadian universities to acknowledge the importance of women as equal participants in the academy by establishing the Simone de Beauvoir Institute, and you can all be justly proud of your women's studies programme. It pleases me to be able to acknowledge publicly the help I've received from many of you and to recognize the work done by women members of this Faculty. I feel fairly certain that I am indebted to the female voices for the honour bestowed on me today. I hope you graduates will all feel as proud of your degree from Concordia as I do of mine. I wish that, like you graduates, my degree would indicate bilingual status. Regrettably, I come from an earlier tradition of language teaching that emphasized only the written word as it appeared in a few carefully selected classics.

Another distinguishing feature of Concordia is that it has no motto. By not having a motto, you are not locked into clichés, symbols or images which perpetuate patriarchal culture. You can eschew those tendencies to single-mindedness of purpose and to the type of specialization which once was believed to be the only path that led to real excellence. For example, "Truth leads to God". Whose truth and whose God? Such mottoes contributed, largely, only to a sense of self-righteousness.

True excellence, we have learned over the last few decades, does not lie in specialization or narrowness of perspective, but rather arises from being



able to view an issue, or question, or problem, from many perspectives. The educated person in today's complex society must be able to reconcile different -- and sometimes conflicting -- perspectives and approaches to knowledge. There should no longer be what C.P. Snow once dubbed "The Two Cultures" -- the arts and the sciences. The gulf which separates them must be bridged by building connections between all disciplines as well as between research and teaching, and between learning and work. We all need to become multi-disciplined to live our lives in a holistic way, as opposed to prevailing fragmented, and often frantic, life-styles.

Today, no university can afford the dangerous luxury of merely preserving the knowledge of the past, or of just being on the cutting edge of new knowledge. Universities and their graduates must also assume some responsibility for the use made of knowledge. In earlier times, when society could look to the future with comfortable confidence, the old model may have been justifiable. However, once the leaders of western civilization, in their collective wisdom, determined to use the accumulated cultural, scientific and engineering knowledge to justify the explosion of atomic bombs and, from then on, to put their trust in nuclear power, any notion that life on this planet as recorded in past centuries could continue to be taken for granted was similarly exploded. "Things fall apart. The centre can no longer hold", to paraphrase W. B. Yeats.

Our 20th century poets, like Yeats, Eliot, and Auden, all predicted with remarkable clarity the "wasteland" ahead for a human race committed to that old ideology of taking and holding power over

nature and over other peoples. While the authority of the high-priests of religion was replaced by that of the high-priests of science, the systems and structures of most nations remained essentially the same -- hierarchical -- with power at the top of the pyramid and the people struggling for some form of freedom at the bottom. More recently authority seems to have shifted to a new set of high priests -- the experts in technology, economics and corporate management skills, as well as in the reading and the manipulation of public opinion -- those who prepare the briefing papers for the politicians charged with the management of the industrial/military establishments, and their image-makers. What seems to have vanished from our democratic societies is any sense of the social contract between government and ordinary people. Rather, we are managed by the experts who purportedly know what is best for us.

Our own Hugh MacLennan reminds us -- and let me say how pleased I am to be honoured on the same occasion -- in his novels, in particular The Watch that Ends the Night and Voices in Time, that the "bomb" hangs over us all, making us all physically, morally and spiritually ill. More recently Hugh rightly described the 20th century as "the most agonized century since Saint Augustine."

And Hugh, I would add that the reason our own century is so agonized lies in the fact that generations of scholars, rather than being educated to be critical of past truths, myths, and teachings, have been taught merely to revere the so-called wisdom of the past rather than to analyze it and, if necessary, to dismiss those doctrines and ideologies of power which have contributed to our present agony. Saint Augustine is a case



in point. His doctrine that the appropriate role of women was primarily to contain the male lust has persisted into our own times. There are judges on the benches of the high courts of this land whose actions and statements give clear evidence of all the old stereotyped thinking about women as anything but equal partners in the struggle of the human race, if not still as a very secondary sex."

If there is one thing required of a university education today more than the transmission of general knowledge, information and skills training, it is the training of the critical faculties of all students -- whether they be in the arts, science or in professional programmes. Human nature regrettably, has not changed over the centuries. It is imperative then to develop a creative, as opposed to a cynical, form of skepticism. If I have one piece of advice to offer you students, gleaned over years of my own experience, and reinforced by what Douglas Fisher said to a graduating class at Lakehead University recently, it is: "Never suspend judgement on those who want to impose their authority on you, or who want to tell you what to believe or how to live your life." That advice holds particularly for the bureaucrats and the politicians even more than for the other leaders in our social structures. If you graduates and those who follow you are to be assured of a future, you will need to hone your ability to discriminate and to discern to a fine point, because once you have graduated, you will be very much on your own.

The only authority you should trust is that which lies within yourself. It is an authority not to be confused with ego for none of us knows the



lengths to which we will go deceiving ourselves to shore up our ego. The poet, W. H. Auden perhaps best describes that authority in a short poem which I'd like to share with you.

#### The Hidden Law

The hidden law does not deny  
Our laws of probability  
But takes the atom and the star  
And human beings where they are  
And answers nothing when we lie.

It is the only reason why  
No government can codify  
And legal definitions mar  
The Hidden Law

Its utter patience will not try  
To stop us if we want to die  
When we escape it in a car  
When we forget it in a bar  
These are the ways we're punished by  
The Hidden Law

Auden's philosophy permits no self-delusion. And the times you live in demand an ability to discern the hypocrisy of our political establishments and to seek alternatives. You are not alone; there are positive actions to be taken which could guarantee a happier future.

Five movements come immediately to mind. I've already made reference to the Women's Movement. I believe that the next great forward step in that movement is the "feminization of men", and that is beginning to happen.

Second is the Ecology and Environmental Movement

which puts emphasis on the nurturing and harmonizing with nature as opposed to that old notion that nature exists to be conquered. Profits no longer justify the exploitation of nature. The challenge to scientists, engineers, and industrialists now is to discover not merely safer ways of polluting nature, but rather more effective ways of protecting it. Directly related to the environmental movement is the "Indigenous or Native Peoples' Movement" with its emphasis on healing the earth and genuine self-government.

Fourthly, there is the Ecumenical Movement which is attempting to bring religious and cultural groups together in a community of world faith, and to end distrust and fear toward those who are different.

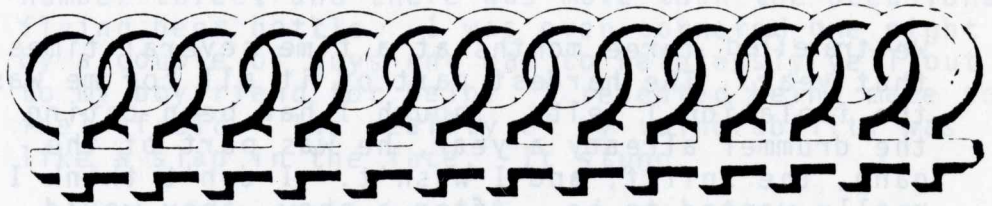
And, finally, there is the Peace Movement -- a growing world force which opposes the militarization of the globe and exposes all of the obscenity of an escalating international arms race -- a race which Canada now seems determined to enter in the name of national sovereignty.

These movements all point the way to a new society an alternative to the dominant industrial/military society of our own times. As graduating students, you do have a choice. You can become part of a society bent on destruction, or you can refuse to compromise your ideals and take a stand for a society where people matter more than corporations. You can starve the systems which dominate us. A commitment on your graduation day to work for a future for people on this planet would truly be cause for celebration. You are trained to be critically-minded; the authority to act lies within yourselves. I congratulate you again on achieving a Concordia degree and I wish you the



best in the years ahead.

Merci et félicitations.



## HERSTORY

One September, I answered an ad in the paper for a rock singer. I auditioned the following week and got the job. The band consisted of four domineering, sexist, Italian males and my plump, insecure, female self. They knew a lot about music, and I knew nothing. I felt like just another dumb singer, so I let everyone else in the band make the decisions. We were only playing top 40 material, thank goodness, as I never would have had the nerve to participate in song-writing. I never figured I was capable of it.



That winter we toured Canada in a Honda with no heater. I was cold from the day I left 'til the day I came back. Many times we had to skip a night's sleep to drive to the next town on time, risking life on the slippery highway in a 40° below snowstorm. I never did any of the driving though I had offered.

We travelled three months at a time several times that year. The hardest part of it all for me was the isolation I felt. Though I had been dating the drummer already a year, he was part of the gang, the spirit, and I wasn't. I don't think I really wanted to be. After a show, they would stay up talking about sound equipment and do a few joints. I wasn't into drugs and could not offer anything to the topic of discussion, so I would go to bed. They would go out sight-seeing or shopping during the day. Sometimes I tagged along, but usually stayed in my room to read or write letters. I even ate dinner in my room instead of in the kitchen and several times ate out alone in a fancy restaurant. It embarrassed me to be eating diet food, or not to be eating it, so I ate by myself. I snuck junk food here and there too. I couldn't let myself get caught, as the band's success was mainly left up to my body. It just wasn't enough that I could sing. My insecurities made my weight go up and down by large amounts at a time. And yet, people kept telling me they loved my voice. It was something for me to cling to.

While some accomodations were actually pleasant, others were unbearable. Spinach green rooms with towels to match, graffitti on the walls, rusting shower stalls. We even had to use a portable stove for extra heat in the rooms we often had to

The music industry is run primarily by men. This is something I would like very much to change. I think it would be great to work with female

share. Some clubs had severely high staircases up which our equipment had to be hauled. The stuff was heavy, but I always helped out as I feared being stereotyped a weak female.

Some audiences were quite hostile after drink number three, and there was more than the occasional flying beer bottle. I was even cornered one night by a couple of guys and had to helplessly yell out to my boyfriend for help. I resented being made to feel afraid. The reality of my vulnerability was like a slap in the face. It stung.

I came in contact with a lot of lost souls. Alcoholics, pregnant 15 year olds and their 16 year old pregnant friends, none of whom had boyfriends or money, all of whom intended to have the kid, as there was nothing much else to do with their lives. Many clubs had female strippers dancing during the band's break. I felt exploited through them, even inferior as a woman as they were so desirable sexually. I was angry too, as they were making so much more money than I'd ever see and getting a lot more attention. Were they using their sexuality in the meantime; or instead of anything else? Needless to say, I was never asked. One stripper was close to fifty, only sagging skin and bones left to her long since tired out routine. Her wig was too obvious and very passée. She was devastated when I accidentally walked in on a bald woman putting in her false teeth. You see, we had to share the same dressing room; five horny guys, one sex kitten (so what if she had rotten teeth), myself, and this aging veteran of nakedness who danced out of desperation to fight an already lost battle of youth, before an impatient crowd of disgusted slime. It all made me very sad. I'll never forget her.

P.S. Thanks Valerie.



There were a lot of groupies who ended up in the band house overnight. Sexual playthings for the guys. Their full breasts and long legs made me wonder if my boyfriend resented being stuck with a flat-chested girl of 5'2". He and I argued a lot. It was hard to live together for such long stretches in such poor scenarios. I realize now it was all a power struggle that I always backed down from. I never realized my potential influence. I never pushed back. Now I push myself and demand a lot from myself and others.

I went back to school a year later after the band broke up. I am now a musician and not just a singer. While studying music, I learned a lot about myself through the womens' studies program. My creativity was inspired and I found the courage to use and share my imagination.

Writing lyrics came naturally to me once I tried it. My boyfriend-drummer and our new bassist work out the music, then we all arrange it to best fit the lyrics. We all have an equal responsibility and say. The hardest part for me is getting the emotion across in the studio. By that time I have listened to a song so many times during its production that the very feelings that inspired it have long since been desensitized. Doing a zillion takes doesn't help me to be convincing either. I want to sound sincere because I really am. Writing helps me to vent a lot of negative feelings. It forces me to face myself and take myself seriously. It is a great way to keep learning about myself.

The music industry is run primarily by men. This is something I would like very much to change. I think it would be great to work with female engineers, producers, publishers, arrangers, and the like. It would really feel different and could only make the behind-the-scenes that much more bearable and fun for the female artist. I should note, however, that I am always listened to and taken equally serious by my engineers and those record company reps that I keep in touch with. I am very up front and perhaps they sense my self-confidence. Feeling good about yourself and realizing your worth and potential is essential for getting to where you want to be in your life.

Due to several discrepancies between the band and our former record company, our first album is no longer being sold. However, we have just recently finished our second one and are getting a very favorable response from several major Canadian labels. The music is lively and can be danced to or sung along with. I wrote the lyrics for and about myself and other women who may have a slightly different philosophy that defies traditional female thought. I really believe my words will hit home for a lot of you. I am now 23 and plan to record many more albums with the same honesty and conviction I put forth in the first two. I am also entering the women's studies program at Concordia in the not too distant future. The support I received from the class in my first courses there proved it was all worth it. I was reaching people, women, through my music.

The band and I should be playing sometime soon. Hope to see you then.

Sincerely,

SM

P.S. Thanks Valerie.



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## A NEW ADDITION TO THE READING ROOM FAMILY

Articles from periodicals on:

### A Selected Annotated Bibliography Dealing with

Women in Music has been prepared by students Joanne Beggs, Jeanne Corrigan and Janet Wiegand. The idea for this worthwhile and useful project originated from Valerie King's course on Women Composers in North America; the students were ably assisted by librarian Joan Kohner. The bibliography is now on deposit at the Women's Studies library at the Simone de Beauvoir Institute.

February 16, 1986

Dear Mr. Mulroney,

Please change the  
song O Canada from  
"all our sons command" to  
"all our people command"  
because it's not fair to  
the daughters

Love Sara-Rose Harper

Age 6 2411 Cres

Place Regina Sask.

S4S 4C

Letter to Prime Minister Brian Mulroney  
from the daughter of an honours student in  
psychology

## "PROMISES TO KEEP"

### FLS and Canadian Women's Issues

by: Barbara Roberts,  
Nairobi Outreach Group - Nova Scotia

### THE NEXT STAGE FOR WOMEN'S GROUPS

When the Canadian government signed the United Nations agreement "Forward Looking Strategies for the Advancement of Women" (FLS) in July 1985 at the UN Conference on the End of the Decade of Women (1976 - 1985), it committed Canada to achieve equality, development, and a peaceful world for women, by the year 2000. The 372 paragraphs of the FLS document constitute a written agreement to carry out many of the political, economic, cultural, educational changes that Canadian women have long been seeking. Thanks to FLS, we no longer need to struggle to get our demands or priorities accepted as legitimate, or to obtain promises to act. That stage is over and we have achieved most of our objectives. Now we must work to get these promises kept; a different stage requiring different priorities and tactics.

### IS FLS BINDING?

FLS is an international agreement binding those United Nations members who signed it. It is backed up by a legal convention signed by Canada, binding under international law, called The Convention for the Elimination of all forms of Discrimination Against Women (CEDAW). CEDAW signatories must take the necessary steps to remove ALL forms of discrimination against women. CEDAW is a brief, straightforward document which can be obtained (free, along with the others listed) from



Human Rights Division, Secretary of State, Ottawa K1A 0M5. Also available are the "Report of Canada, May 1983" on CEDAW compliance and a second report to be published in late 1987. Finally, a "Reference document, November 1985", by the Continuing Federal-Provincial-Territorial Committee of Officials Responsible for Human Rights, discusses some of the implications of CEDAW. Thus far Canada has focussed on changing laws, but it is clear that CEDAW compliance will ultimately require more profound and far-reaching actions. Canadian women's groups will find CEDAW itself easy to quote and use. The other material listed here is not easy to use, but persistence will pay off: for example, the reference document interprets CEDAW to mean that as long as there is not equality in Canada, government is legally bound to take positive action. Statements like this add power and authority to FLS paragraphs spelling out actions. The interpretation of CEDAW is still in its infancy, and women's groups can affect its development and implementation by using CEDAW along with FLS.

#### THE PROMISE OF FLS.

FLS identifies 1) obstacles to achieving women's equality, development, and peace; 2) measures to overcome the obstacles; and 3) specific strategies to implement the measures, to be undertaken at the international and national level. The commitments in FLS include a) general promises to integrate women into every level and stage of planning and decision making for action on every issue affecting women (this is quite broadly defined); and b) statements concerning actions to be taken to deal with specific areas of concern (for example: health, political participation, education, paid work, peace, environment, violence against women). Although many of the areas in FLS come under

Recipe for Using FLS: Works Best With Several Cooks

Federal jurisdiction in Canada, our federal government consulted with the provinces and signed with their consent; thus all levels of government (municipalities come primarily under provincial jurisdiction) are bound by these commitments. At the federal level, Status of Women Canada (SWC) is charged with monitoring the implementation of FLS commitments. SWC can initiate FLS-related enquiries on its own behalf, or upon requests from inside or outside government. Its monitoring effectiveness depends on the support/requests it receives from women's groups all over the country. Therefore, whenever a women's group makes use of or refers to FLS, they should send a copy of all letters, briefs, statements, press releases, or other material, along with a request to monitor the issue, to SWC at 151 Sparks Street, 10th floor, Ottawa K1A 1C3.

#### HOW WE CAN USE FLS

How can women's groups use FLS to achieve our objectives? Perhaps the most important thing we can do is to educate our own members, the wider public, officials and elected representatives of every level of government, about the existence and the contents of these promises. Although thousands of copies of FLS have been mailed out to MPs, MLAs and MPPs, and various other members of government and non-government organisations (NGOs), most Canadians still don't know that these commitments have been made. So whenever women's groups talk about an issue, within our organisation, or in public presentations, we should refer to FLS, and quote specific paragraphs and promises related to our issue or objective. In order to do this, we need to become familiar with FLS, so we can find and compile the paragraphs where the government agreed to act on our issue.



## ACCESS TOOLS

FLS is complex and packed with useful statements. It can be a bit overwhelming. There are introductory materials (all these listed here are available free from SWC in both official languages) to use as guides to FLS. Marianne Haslegrave's pamphlet "Forward from Nairobi" summarises the major points of FLS under each FLS heading and subheading, so we can skim through her summaries to find out which FLS paragraphs contain promises we can use. She also describes the Decade for Women and the background to FLS, and how NGOs like ours can help implement FLS. "Fact Sheets", written by SWC, contains limited but useful information about FLS issues in Canada. Topics (such as: Credit-Women's Access; Affirmative Action; Small Business/Self-Employed Women; Housing and Community Development; Violence against Women) are listed alphabetically. Each page identifies the issue, lists and briefly summarises some of the related FLS commitments, explains Canadian laws and policies and describes actions taken by government. There are also compilation of FLS paragraphs on various issues. As of July 1987 these were available on education, support for women's organisations, peace and disarmament. More topics will become available as they are put together by SWC or sent in by NGOs. None of these are complete or exhaustive but all are important tools for groups exploring how to use FLS to promote their own objectives. SWC also will provide (free) an excellent self-contained do-it-yourself workshop kit, developed by feminist adult education specialists which women's groups can use to identify issues they want to work on, or to plan strategies for working on issues.

## RECIPE FOR USING FLS: WORKS BEST WITH SEVERAL COOKS

### A. Search by issue, directly related paragraphs.

1. Go through "Forward from Nairobi", the "Fact Sheets" and the topic compilations, and write down the numbers of paragraphs making promises on your issue. Be sure to think of several labels for your issue and check them all.

2. Go through the FLS table of contents, and write down the paragraph number dealing with your issue, checking several likely labels.

### B. Search for general and specific promises to integrate women.

3. Go through these same four sources, and list the numbers of all paragraphs about integrating women into planning and decision making, whether or not they mention your particular issue. These paragraphs bind decision makers to listen to women at the grassroots level: us!

### C. Search for related promises about other issues.

4. Same procedure; but this time, go beyond the headings and skim the paragraphs themselves. Look for that brief mention of your issue in the middle of a paragraph about something else, or for a commitment that seems related to your issue, although it may be under a different heading. (Perhaps it concerns a cause or solution. For example, if your issue concerns money in any way, then paragraphs on peace and disarmament are useful, because they contain commitments to channel government money out of military investment where it actually loses jobs for everyone, particularly women, and into peacetime investment where it creates many more jobs and supports development for human needs and women's



values.)

D. Make up a photocopied list of all the paragraphs you found.

5. Group them; the most directly related paragraphs first. Subheadings are a must. Underline the useful phrases in the paragraphs. Now you have a master copy of your final list. Make lots of copies of your final list.

E. Explain what you want.

6. On a separate sheet, explain your issue, and make a brief summary in your own words of the FLS promises that you want carried out.

#### A FEW ACTION PROPOSALS

1. Send your statement and compilation to the federal and provincial Cabinet Ministers responsible for your issue. Ask for a copy of her/his department's action plan to implement the FLS commitments, and a progress report on the plan. Ask how your organisation can help them carry out their plan; for example you might be eager to publicise their efforts and achievements. If some of their policies and practices violate FLS (or CEDAW), point that out and ask them to report on how they will comply. Send a copy to SWC and ask them to report to you on their monitoring activities concerning this issue. ALWAYS SEND COPIES TO SWC.

2. Ask any government-funded department or agency to report on how it disburses its funds. How much of its spending goes to women's groups, or to support women's issues; how are they bringing their spending priorities and practices into conformity with FLS commitments such as \_\_\_\_\_ and \_\_\_\_\_?

3. Ditto to regional and local officials for various federal, provincial, and municipal departments and agencies responsible for your issue. If they have never heard of FLS, set up an information meeting and provide them with copies of all the SWC material, and the compilations you have made on their issues.

4. Send material to women's and other organisations concerned with the issue, so they will know about the commitments. Discuss possible joint activities. Encourage them to write officials for progress reports, and to use FLS, for example in efforts to get, keep or increase their funding.

5. Do your provincial and federal women's advisory councils know about FLS? Do they use it in their public education and lobbying activities? Help them do so. Ask them for their plans to promote FLS implementation. If they don't have one, perhaps your group could help them develop one.

6. Ditto your provincial and federal status of women action coalition (and also the provincial or national offices of your own group). Ask for a workshop on how member groups and committees can use FLS to achieve their objectives. Give a workshop. Set up a task force to identify the FLS paragraphs containing promises, for each of the issues your coalition or groups is dealing with. Make sure committees and spokespersons have FLS compilations on their issues.

7. Is your MP (MPP, MLA) referring to FLS commitments in her or his speeches, meetings with constituents, or newsletters? Do the committees of your political party (at the provincial and national level) have plans to promote FLS implementation? Do they make sure that proposed



policies and pieces of legislation are consistent with FLS commitments? Ask for progress reports. Offer to help develop material.

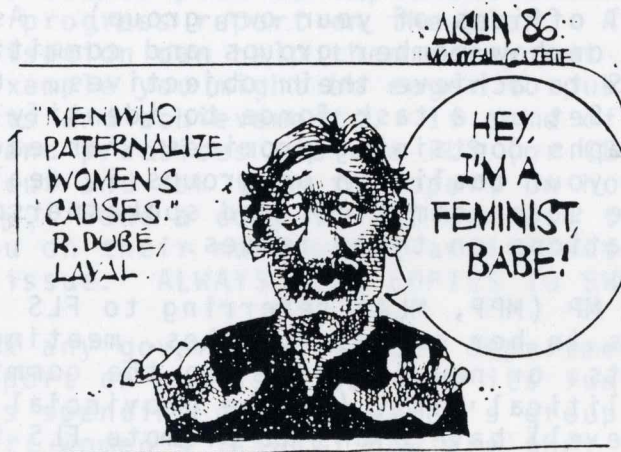
8. Write letters to the editor pointing out that FLS paragraphs (quote them) commit \_\_\_\_\_ (government, departments, agencies, individuals) to a certain course of action on whatever issue.

9. Don't forget Cultural Activities and the Arts. The gap between FLS commitments and the actual practices of various official bodies could make for hilarious satire. Does your group have song-writing talents? Puppet theatre capabilities? How about a children's art festival showing what the world would look like after all FLS promises are implemented?

REMEMBER: FOR JUST ABOUT EVERY CANADIAN WOMEN'S ISSUE, FLS MAKES A PROMISE.

PROMISES TO KEEP.

### III. WHAT BUGS YOU?



## Le Rôle du bestiaire dans l'oeuvre de Jeanne Hyvrard

Reflets des pulsions profondes de l'être humain, de ses instincts sauvages et apprivoisés, les animaux animent l'oeuvre de Jeanne Hyvrard. Ils occupent une place essentielle dans sa recherche d'un monde chaotique, dans sa démarche pour faire renaître la mémoire perdue et la complexité de l'existence. Chaque animal, vêtu de valeurs symboliques, est le signifiant sur lequel une multitude de signifiés se condensent. Pourtant, les animaux appartiennent aujourd'hui à la pensée d'avant, à un monde oublié, mais qui demeure en gestation. Selon Jeanne, ils sont la deuxième moitié des vivants bannie lors de l'avènement de la séparation, la moitié refoulée, qu'elle tente de faire revivre à travers ses fictions. D'ailleurs, ils deviennent chez elle les outils privilégiés de sa pensée femme.

Si Jeanne utilise à profusion les symboles animaliers, c'est d'abord parce qu'étant symboles, ils possèdent une nature complexe et vivante, débordant toutes définitions. Cette caractéristique est d'autant plus primordiale pour Jeanne-la-prophétesse qui, pour l'édification d'un nouveau monde -- plutôt que de se servir du signe, qui reste une opération rationnelle, régulière et assurée -- utilise les symboles qui vont au-delà de la signification, qui ne sont jamais expliqués une fois pour toute, mais qui sont toujours à déchiffrer, à interpréter de nouveau. Ainsi, un symbole reste indéfiniment suggestif, sans être purement et simplement indéterminé. Son caractère éminemment personnel et en même temps universel se répercute sur l'écriture de Jeanne qui cherche à faire émerger chez le lecteur ou la lectrice -- dont une participation accrue est exigée pour percevoir le symbole -- une expérience intime, changeante, imaginative et globale, ce qui contre-balance le discours logique, homogène et souvent tyrannique, issu du patriarcat.

En tant que deuxième moitié des vivants et par le fait



même représentants symboliques des couches profondes de l'inconscient et de l'instinct, les animaux ont entre autre fonction de révéler l'être humain à lui même, à travers un apprentissage totalisant, incluant toute expérience personnelle et sociale. Comme le fait l'écrivaine, chacun/e peut interpréter les symboles qu'elle nous propose ainsi que faire parler sa personnalité à travers eux. En fait, Jeanne montre à quel point il est important pour l'être humain d'intégrer dans sa vie les instincts bestiaux (pris ici comme les pulsions physiques et imaginaires refoulées par la société) pour leur faire suivre leur cours naturel et permettre l'unification de l'individu. Pour elle, résister aux animaux c'est s'amputer d'une partie de soi-même, restreindre la nature tout entière et fuir, sous le prétexte de la rationalité, la plus authentique invitation à une vie intégrale.

Cette fonction, centrée sur le moi, on la retrouve déjà dans Les Prunes de Cythère, son premier roman, où le personnage de "Jeanne la Folle" découvre progressivement que ce que les gens autour d'elle appellent la démence, la maladie, la folie, n'est que ses propres instincts réfractaires, interdits par la société.

"J'ai rencontré le cheval blanc qui valsait dans la plaine. J'ai dansé avec lui, pieds nus dans le jardin. Je ne guérirai jamais. Je serai pareille à vous. Elle est morte, la rebelle. La jument casquée, caracolant vers l'impossible. Elle n'a dansé qu'une seule fois. Ils m'ont pris dans une angle et ils l'ont tué." 1

En fait, Jeanne veut résoudre le combat entre l'ordre artificiel et les forces chaotiques de l'inconscient qui rendent au corps sa place dans la mouvance de l'univers. Cette forme de thérapie à l'aide des animaux est d'abord possible grâce à leurs forces unificatrices. Chaque animal

porte en lui l'univers de la non-séparité; il peut donc différencier et mettre ensemble. Le cheval, par exemple -- dont la symbolique se fait très présente dans les premières fictions de Jeanne -- déambule avec une égale aisance, de la nuit au jour, de la mort à la vie, de la passion à l'action.

Il relie donc les opposés dans une manifestation continue, tout en invitant l'être humain à se situer dans un immense réseau de relations contraires.

Encore là, grâce à la contrairation qui réside en eux, les animaux s'inscrivent directement dans la pensée femme de Jeanne. Pour elle, ils sont ce qui reste de la mémoire perdue du "marais" (concept qui traduit tout ce qui est perçu dans ses différences sans être séparé) dans notre culture qui ne lui fait plus aucune place.

D'un autre côté, les symboles animaliers -- parce qu'ils renvoient au-delà d'eux-mêmes vers un sens insaisissable, pressenti, mais qu'aucun mot de la langue que nous parlons ne pourrait exprimer de façon satisfaisante -- semblent servir de substituts et de pistes à Jeanne dans sa recherche d'une écriture globale, en attendant de retrouver la langue commune, la langue du marais:

"Elle parle la langue des chevaux et des avoines.  
Des insectes et des fleurs. Des moutons et des  
coquelicots. Ils veulent lui faire parler  
français. Elle ne veut pas. Elle ne sait pas.  
Elle ne peut pas."

Jeanne dit encore:

"Cette langue est promise au renouveau car c'est  
la langue de la mondialisation (...) et de la  
totalité (...)"

Parmi l'élaboration des fonctions du bestiaire à travers l'oeuvre de Jeanne, quelques éclaircies apparaissent. Les



animaux, tels qu'on les observe avec leurs particularités, nous renvoient à des phénomènes infiniment plus vastes, qui bien souvent englobent toute l'histoire humaine. Par conséquent, ils attestent une tendance fondamentale et omniprésente de l'humanité, marquée par le règne de la séparation.

Par exemple, dans Mère la mort, c'est le serpent qui nous remémore l'existence du chaos primordial, de même que l'époque des déesses, et celle des envahisseurs qui ont réprimé les forces de la libido et de l'inconscient. Jeanne écrit.

"Mais les envahisseurs sont venus (...) Ils ont dit qu'un homme avait débarqué et qu'il avait tué le python qui gardait ta caverne (...) Ils ont séparé les choses de leur contraire."

Mais, en plus de raconter à leur façon l'histoire de l'humanité, les symboles sont à la fois différents et constants selon chaque civilisation, pays ou époque. Notamment, de frappantes ressemblances existent entre les animaux symbolisant le chaos initial et les monstres marins des origines, qui ont été vaincus et soumis par les dieux patriarcaux.

"Je me suis dissoute dans la mer où sédimentent les oiseaux-pieuvres qu'ils ont détruits."

Cette même idée est représentée par des chevaux marins provenant d'une légende africaine:

"Les origines. On voit dans les rivières des troupes de chevaux marins (...) Le Nil et toutes les côtes depuis le Nil jusqu'au Cap-Blanc en sont remplis. On les entend hennir. Malgré leur férocité, les nègres se hasardent à les attaquer quand l'eau n'est pas profonde."

Ainsi, les animaux sont peut-être pour Jeanne les instruments les plus efficaces de la compréhension interpersonnelle, internationale, car ils la conduisent à sa plus haute intensité et à ses plus profondes dimensions. Parce qu'ils dégagent une certaine universalité ou fond commun, ils se souviennent de l'unité originelle du monde et aspirent à la mondialisation dont parle Jeanne. Comme les symboles qui s'interpénètrent, dans un état de mondialisation, aucune cloison étanche ne séparerait les pays (qui conserveraient pourtant leurs différences); il existerait toujours une relation possible de l'un à la pensée-femme de Jeanne que l'exclusivisme (qui devient à l'échelle mondiale le nationalisme outré et l'existence d'un tiers exclu ou du tiers monde).

Comme le symbole peut avoir plusieurs faces, plusieurs dimensions -- au lieu de se fonder sur le principe du tiers exclu, comme ce l'est présentement avec la logique conceptuelle -- Jeanne cherche au problème mondial une solution que présupposerait un principe du tiers inclus, c'est à dire une complémentarité possible entre les êtres (les bêtes comprises), une solidarité universelle. Elle voudrait l'avènement de ce qu'elle nomme une "tierce culture", qu'elle, définit comme suit:

"Culture pour le 21e siècle qui transcenderait la culture occidentale et les cultures du Tiers Monde, transformant leurs déchirements en alliance et en intégrant les changements économiques, techniques et sociaux en train de survenir. Cette tierce-culture à inventer n'est pas une culture d'entre deux qui serait un simple compromis."

Enfin, les mots transcender et transformer nous sont incessamment rappelés dans l'oeuvre de Jeanne, notamment dans la Meurtritude, par un bestiaire formé d'insectes ressuscitants qui nous initient au passage de la mort à la vie et ainsi au passage d'une attitude à une autre, de la



contradiction à la contrainction dans nos vies quotidiennes, comme au niveau planétaire. Pour expliquer le caractère de la renaissance, incarnée par les insectes, il est intéressant de s'attarder à cet extrait:

"Le refoin. Les grillons. Les coccinelles. Les abeilles. Les ruches pas très loin. Les papillons. Les scarabées. Victorine sur le Chariot."

Tous ces insectes, d'une façon ou d'une autre, possèdent une aptitude à ressusciter, à se transformer. Par exemple, le grillon, que dépose ses oeufs dans la terre, y vit sous forme de larve, puis en sort pour se métamorphoser en imago, était pour les Chinois le triple symbole de la vie, de la mort et de la résurrection. Egalement les coccinelles, que Jeanne associe à la couleur rouge du sang ou à celle des framboises mûres, représentent le mûrissement, la génération de l'être humain dans l'oeuvre alchimique.

Toutes ces bêtes nous invitent aux changements intérieurs pour ensuite réussir un changement extérieur. Elles stimulent notre façon de penser le marais oublié et prescrivent le changement immédiat. Dans Le Corps défunt de la comédie, Jeanne implore:

"Survivre. Changer. Changer ou mourir."

Pour conclure, on peut se demander si l'oeuvre de cette écrivaine pourrait être perçue comme un énorme symbole. Il est tentant de dire oui. L'oeuvre de Jeanne apparaît comme une sorte d'animal hybride qui traîne dans son ventre une unique et complexe prise de conscience du monde des vivants, dans toutes les dimensions du temps et de l'espace, et de sa projection dans l'au-delà. Une bête qui parvient à solidariser, comme seul un symbole peut le faire, les réalités apparemment les plus hétérogènes, en les rapportant toutes, sans toutefois les dissoudre, à une même réalité plus profonde qui est leur ultime raison d'être, soit la séparation et la fusion.

Par: Brigitte Filion

Résumé d'une communication prononcée  
au congrès annuel de l'APFUCC à Hamilton  
en mai 1987.

## I Remember

Katherine walked unsteadily through the tall iron gates leading to the graveyard. The chill of the autumn air had become more troublesome in recent years and she felt a distinct shortness of breath. The solar-powered vending machines, containing various assortments of flower arrangements, disgusted the aged woman and only with great effort did she repress her desire to spit.

Once inside the graveyard, the location of Sarah's burial place escaped Katherine's memory. She had drawn a little map of it the previous year, following her visit to commemorate Sarah's birthday, but had misplaced the piece of paper in the interim. Irritated, she made her way towards the computer to consult the directory.

Although "1217 B East" made little sense to Katherine, she eventually reached Sarah's grave through the help of one of the gardeners. "Sarah Goldman", the headstone read: "November 24, 1950 - April 12, 2034".

"Happy birthday, darling," said Katherine as she placed a small shapeless rock on top of the headstone. "I don't know how many more years I'll have the strength to visit you. The weather's too much for me now, and I'm getting on, you know."

"Denise dropped over this morning. You remember - Elinor's daughter; the architect. She drove me down here to see you. Couldn't wait around though. I'll have to go home on one of those crazy new buses with the mechanical drivers."

Katherine pulled her navy woolen gloves out from



her coat pockets. "She treats me like a dotty old fool, you know? Denise, I mean. Thinks I'm archaic because I'm still pessimistic about all this 'equality' business. I think she's ignorant: she's only twenty - still naive. I know what you'd say, Sarah. You'd say she's 'a product of her society'. It's true: she's of the Age of Ideals - doesn't have the slightest notion about anything that went on in our day - even when I try to explain. They won't teach it in the schools any more - no history books. You know what she told me, Sarah? She's never heard about Black Slavery! Elinor's mentioned the Holocaust of the Jews, but Denise says 'that was a long time ago'. She doesn't even believe about the foot-binding or the suttee and genital mutilation rituals that we used to read about - says it's probably a 'myth'. 'Besides,' she says, 'even if it did happen, it's all history now. Everyone is equal!'

The wind blew more sharply against Katherine's body. She pulled the collar of her coat up to protect the back of her neck from the damp cold. "She asked about us again, Sarah. She wanted me to tell her about the books, and the bars, and the whole women's community. And, Sarah, I remembered a lot. I remembered when Mr. Anderson fired you that time he saw us together at the protest march for "gay pride day". And I remembered the day when I got home from work and found the landlord standing in our bedroom waving my copy of The Well of Loneliness in the air. And I remember being threatened by that student in my Poetry course for teaching a section on Adrienne Rich. You should have seen Denise's expression - utter disbelief! She tried to act sympathetic, but she only sounded patronizing.

"Technically, I suppose we do have 'equality' now.

We don't have any history left, though - no records of how we got to this progressive state. Of course, they got rid of all the feminists' writing before they even began to eliminate all the historical accounts of male brutality. I still have our books though. I hid them under the floorboards in the storage room. I'm re-reading all of them, you know? One at a time. I use the binding from Williamson's The Age of Equality to cover the titles of whichever book I'm reading - a bit ironic, but the censor police would never suspect. They haven't audited me yet or anything - but just to play safe....

"You know what really gets to me though, Sarah? It was OUR fight, OUR perseverance that got us this 'equality'! And what do they do? They destroy our pride, our history, along with our papers. And they've revoked all our individuality! They've said we're all 'equal' - as if the word meant the 'same'. They've obscured all indications of human difference - race, ethnicity, sex, and sexual orientation - by abolishing the records of our struggle, our failures and our achievements. Sarah, they want us to forget the past!

"But I haven't forgotten. I'm the last of the generation who remembers, Sarah. There might be no more rape or sexual harassment; there might be equal pay for equal work; there might be education for all people, shared parenting, free day-care facilities and all the rest. But I still remember. I remember our struggles against the cruelty, and the depth and intensity of our love that prospered in spite of it all! And, in this Age of Equality, Sarah, I remember you, and us, and what we had."

Katherine, weeping, turned in shame away from

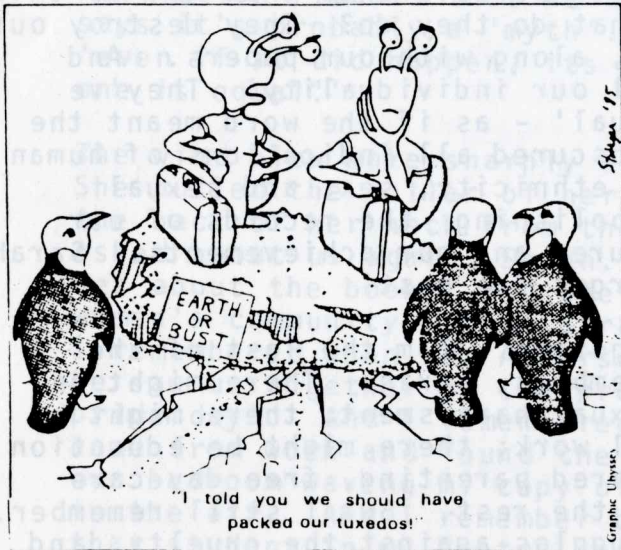


Sarah's grave - as though that lifeless stone was the embodiment of Sarah herself, to whom Katherine did not wish to show her tears.

"Happy birthday, darling," she said once more, then turned and walked away.

by:

Melissa Caplan.



## Untitled Scenario

Days after the Great Revolution...the Gynocentric Age has come at last! It has been necessary to eliminate the greater portion of the male sub-species; a small number are believed to have escaped beyond the Mountainous Zone. This is not cause for alarm, - they will not last; only we possess the power of regeneration...

The Goddess protects us.  
She is in us. We are in her.  
Together, we are the universe  
She plants her seed within our wombs.  
She provides us with the gynergy of life.  
WE ARE FREE AT LAST.

I.  
The celebrations will be held at the advent of the upcoming lunar cycle. Three years have passed since the Great Victory. They have been very difficult years. I am told that things are improving, that we must all make small sacrifices to the Goddess...  
I am tired, so very tired...

They said they were committed to equality and to justice for all women.  
They told us that they would rid society of all patriarchal refuse, that the Female Principle would prevail and sisterly love would overcome the hardships of transition. Yet something has gone wrong for THEIR word is law and my suffering has not subsided...

By the way. I am BLACK  
Needless to say, THEY are not.  
Racism has been abolished. The mere utterance of



the word has been prohibited. It is written in The Book. It is Truth. (i know otherwise by my words will not be heard; mine is the sentence of SILENCE)

Have patience Sister. It is for your own good. The Goddess will not abandon you. FAITH...HOPE.. She is in us...We are the universe...We...are... free...

I remember the night I last saw him, the night he fled to the mountains. He was a good man. I know this. But he was a man, and hence an enemy. All men are enemies because they are the patriarchy. This is what THEY told me. When I bid him farewell, it was in the belief that sacrificing him was a temporary necessity.

Where is he now?

Did he escape or is he...

(someone help me; someone listen, i am afraid, alone, unable to share what i know; please... someone...)

II.

Where am I? What happened? It is all a horrific nightmare, the anger and resentment culminating in the riots, this dark infested cell. I must remember, must try to understand. I owe myself this much for I suspect I will not be spared... It all started so well, - the enthusiasm, the hope in the female-centered future...I became a lesbian early in the Revolution, out of political belief and a deep commitment to my sisters. I had come to believe that men were our sole source of oppression; It was necessary to sacrifice even those with integrity in order to destroy the patriarchy. Every male was a potential threat... I met her early on in the year of transition and

I opened myself to her as I had done with nobody else. We were very, very happy; the progression of events filled our days with empowering activities and our nights with love. Then things started to change. The Council of Great Mothers was established against the wishes of many sisters. It happened in the middle of the period of reconstruction when many of us began to glimpse at the full complexity of what we had set out to accomplish. The initial analysis had underestimated the entrenchedness of the existing economic structures. The Network of Mutually-Reciprocating Communes, created as a substitute for the patriarchal-capitalist economic system, was undergoing severe difficulty; certain communes were thriving while others were unable to provide minimal sustenance for its inhabitants. The Council of Great Mothers emerged from an agreement between the successful communes as an "umbrella organism" to oversee the orderly functioning of the Network. The entire concept was contrary to the Revolution's vision of equality. The women in the Council were given a power equivalent to that of the patriarchal politician/business man. They soon learned to abuse it. She was appointed to the Council shortly before the communes were altogether abolished. I joined the rebels and, for two years, only knew of her through comments in the Gynews Press. Then I saw her again shortly before the shooting began. (where did the guns come from?) Her face, her body, her entire being had undergone so much change that I was not certain it was her. She was sitting in one of the official vehicles from which the shots were being fired. Her mouth twisted in an insane grimace and her eyes were glazed with anger, frustration, confusion...and hatred. She did not see



me. Moments later, I was enveloped in a nauseating wave of darkness...

What went wrong? I do not understand. I would never have thought it possible of women. It was... I must stop now; I hear voices. I...

III.

ATTENTION. ATTENTION... A State of Siege has been declared. No one is to leave their quarters without the appropriate pass. The Council of Great Mothers has officially declared war against the Rebel Faction. Their abominable activities must be stopped at all costs. They are polluting our gynergy sources and blaspheming the Goddess. Many of the rebels have been executed. It is suspected that the remainder have established contact with a community beyond the Mountainous Zone. That community is mixed gender: some men survived the Great Revolution and they - and all of those who have in any way been exposed to their EVIL influences - MUST BE DESTROYED. These are the desires of the Goddess as expressed through the Council of Great Mothers... THE FEMALE PRINCIPLE WILL PREVAIL!

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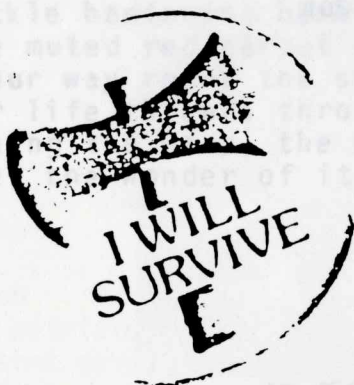
This is - admittedly - a very pessimistic view of gynocentric society. It is only meant to point out the dangers of blindly romanticising women as by definition "good". We are all human beings subject to the constructs imposed upon us by societal structures. Women are viciously oppressed today, and have probably been so throughout history. However, oppression is multifaceted and infinitely complex. It can take the shape of classism, of racism, and of innumerable other "isms". Each form is slightly different from the others but they

SIX POEMS BY SHIRLEY SMALL

hold one thing in common; this is the non-acceptance of difference based on as yet not completely understood psycho-social processes. As women, - the "other" par excellence - we must avoid resorting to theoretical perspectives which simply inverse hierarchical dualisms of male:positive, female:negative. Things are never quite that simple. It is not a matter of postulating genderically determined absolutes because there is little that is naturally specific to each gender. I believe that - as women and feminists- we must begin by reconciling and accepting difference. It is not men who are the enemy; it is the patriarchy intertwined with the world economic infrastructure. I have no concrete vision of a non-oppressive future because I have not yet fully understood the present. But we must work toward it. Perhaps in the process we will learn about a truly human (and thus humane) principle.

By:

Friné Carrasco





SIX POEMS BY SHIRLEY SMALL

African Queen.

I wonder why  
docile, you submit you body  
to be mocked and mutilated  
just to please their fancy?  
And why do you yoke  
your fragile frame  
Like beast of burden for their survival  
while yet the young and tender  
suck your breast and bow your back?

Your conquest, true enough,  
lies in the fact  
that though they flaunt  
their idle bodies  
and demand you service as a slave  
you are the moving spirit,  
you are the staff, the light  
the pillar that sustains them  
the axis their earth spins on.

Bondswoman  
endurance is the laser  
that creates your freedom

### Daughters of the Scrub.

Women of the hills and vales  
like the thorn bush you survive  
Your spikes are woe and want  
but you're resilient  
like the green, green thorn  
You endure the blistering sun,  
ravish of wind and dust,  
foraging beasts,  
and all else  
this wild land  
hurls at every living thing.  
Women of the hills and vales.

### Children of the Hinterland.

Caught on this hiccoughed bed of tangled thorn,  
under sky that neither laughs nor weeps,  
sealed behind leaden clouds,  
Go silently through the thornbush.  
Do not wake the sleeping jaws;  
Do not panic grazing jumbo  
nor tickle bantering bamboos.  
Pad the muted red carpet  
wend your way round the spreading thorn  
as your life threads through glare and darkness  
patterning the warp, the weave  
the woe, the wonder of it all.



Legends of Africa.

A continent sleeps on your back  
a nation at your breasts  
African miracle!  
You bear a world up.  
Add to this wonder of your mettle  
your feet stomp the hard earth  
that grudgingly rations your sustenance  
preferring to yield rock and thorn profuse

Women of wonder,  
you defy the dearth  
as silently you bear up worlds  
No Hercules to help you.



Alberto Moratti. Credit: Barnes Foundation. To: London.

## GREAT WOMEN I HAVE KNOWN

How my heart hankers back  
to great women I have known  
and great men too, a few.  
But I am left no memento  
save the joy of a memory  
the ring of their laughter,  
the wealth of their wisdom  
and the regret  
of not having on record  
the monumental sageness of their words  
the lilt of their liquid laughter  
the zest and zeal with which  
they boldly breasted the bareness of life.

These women of my childhood  
made powerful patterns  
with the pain brushes of their lives  
steeped in tints of joy  
contained in chronic composure  
cultured in compassion.  
These regal matrons  
whose hunger for knowledge  
was not pampered in pompous classroom  
but nursed by their determination  
fed at the fountains of real life  
were nurtured by blends of living anguish and joy  
They escaped the synthetic, succourless infusion of fact  
these matrons continue a blessing  
though they're gone  
These matrons.

And the men  
those few patriarchs  
whose consent gave confidence  
whose comfort gave security  
whose refusal raised remorse



those stalwarts too  
were blends of lights and shades  
cast by these great women.

#### WOMEN OF BULAWAYO & OTHERS

The world salutes  
those women who grasp weapons  
to defend their dignity;  
who - tagged, curfewed, barbed-wired-  
vent their fury and hurl their demands  
with sticks and stones  
at murderous Goliaths  
women, heart-burdened with distress,  
for horror is their life-time mate.

The world waits silently to hear  
the protests silent sisters  
hurl against oppressors  
who sacrifice their progeny  
as patriotic gun-fodder  
-sacrifice that inflicts  
equally impotent sisters  
with parallel sacrifice.

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## LOOKING BACKWARDS

The Creative Women by Dorothy Goldberg

The Feminine Mystique by Betty Friedan.

"There is something very wrong with the way American women are trying to live their lives today." This is Betty Friedan's jumping-off point in "The Feminine Mystique" - and she asks: Why do so many women crowd doctors' offices with mysterious undiagnosible complaints? Why do so many happily married women who have "everything" - "everything" being a husband, 3 children, and a split-level home - confess they feel empty and purposeless. Why do they feel like unnatural monsters when they secretly ask themselves: "Is this all there is to life?"

Betty Friedan places the blame squarely on the image - the ideal - to which all women are trying to conform - and she calls this "the feminine mystique."

The mystique says the highest value for women is the fulfillment of their own femininity. This feminine nature is too mysterious and too holy to be understood - but it will only find fulfillment in sexual passivity, male domination and maternal love. In practical terms this means: a woman must abandon higher education to marry at 16, produce baby after baby, and constantly spend money and energy on The Home Beautiful. It means: occupation; housewife. The new mystique takes the necessary domestic routines of cooking cleaning, washing, bearing children...and it glorifies them into a religion, a pattern by which all women must live, now and forever, or become un-sexed.

Women's magazines, radio and television pound into every home the image of woman as young, frivolous and fluffy; gaily content in a world of bedroom and kitchen, sex, babies, and home. In the world of women's magazines the only work women do is housework - and to keep themselves beautiful - their only goal is to get and keep a man. The world of the mind, and of the spirit, does not exist.

Fewer women are entering the professions now than before the Second World War. Women have become less active at the policy making level of community and political affairs since the end of the war. At a time when men are exploring space, and there's such a demand for trained minds - why have women turned their backs on the world and chosen to be the Happy Housewife Heroine of the feminine mystique.

The author explains the strong social and psychological forces working to keep the woman in the home. Many people have a vested interest in keeping her there. A motivational researcher cheerfully admits: Properly manipulated, the American housewife can be given the sense of identity and creativeness she lacks - by the buying of things." The hidden persuaders and their clients spend millions taunting her because she's not a better housewife, she doesn't love her family, she's growing old... flattering her and bullying her to buy...and buy... and buy.

Mrs. Friedan's researches add up to a frightening picture of an immature "mom"...clinging to her husband and children for emotional security...and the effects on her family, as well as on herself... are devastating.



LOOKING BACKWARDS

For years psychiatrists tried to cure their patients' conflicts by "adjusting" them to society. Now the social scientists think it's not enough to be loved and accepted by others. They say the fundamental human drive is the need to grow and to realize one's potential. Women have the same potential capacities as men, and like men, they can only find their identity through work which uses their fullest capacities.

Mrs. Friedan, who is a psychologist, writer, and mother of three young children, found she couldn't limit herself to the restricted horizons of the feminine mystique. She doubts whether any intelligent woman can grow to maturity and human fulfillment using all her resources to expand housework to fill the time available, believing her only way to be creative is to have another baby, And I'm inclined to agree with her.

But I've always thought one of the prerequisites of a married women is that delicious independence towards outside work..."maybe I'll go to work (when the children are older)...and if I don't like it, maybe I'll stop. Mrs. Friedan has snatched this away from me. She insists that a woman commit herself - even dedicate herself - to a profession, to an art, or to useful community work - not make-work - but hard work that will use all her native resources.

She wants you to set your sights high - then work towards them. She has no use for the dabbler.

She urges girls to get as much education as they possibly can - an education that will serve them for Life - rather than escaping into an early marriage.

The high standards of her new Life Plan for women may seem out of reach to many women. It's admirable for the few with the ability and opportunity to prepare themselves for a profession during the incubating years. But there are many women with differing amounts of vitality, and talent, and education who will have to find a less rarified solution than to become a bio-chemist or a professional sculptor. Perhaps she's a bit stringent here, but on the whole, her book is down to earth, and what she says is of concern to all women.

This is a stimulating and well documented book - although the author's admission that she couldn't find any women really contented living the feminine mystique makes you wonder if her research has been a little selective. I haven't been sanctified by wifehood/motherhood, but surely some women, somewhere, must have attained this ideal.

With Mrs. Friedan's theories in mind, I read "The Creative Women" by Dorothy Goldberg. I wondered if her findings would jibe with Mrs. Goldberg's more personal observations on creativity in her own life. Mrs. Goldberg is the wife of an American Supreme Court Justice; she is a successful artist and leads a well-rounded life as a mother who is also active in community affairs.

Mrs. Goldberg advises women to use their natural instincts to create harmony in the home; to create beauty in a painting; to create a better society by volunteering her services to her community. She, too, says a woman must develop her own potential before she can contribute much to her family. She stresses that any woman who has not prepared herself to pursue an interest, a study or work



that is her own is condemned to long years of loneliness. If you dig out her points, one by one, you find her observations closely parallel Mrs. Friedan's.

This isn't too easy as her book is a rambling disjointed collection of hackneyed quotations, anecdotes and excerpts from her past speeches. Sometimes, I'm not too sure what she's trying to say. She speaks of young people arriving at maturity, then says: "Ultimately, too, they can enjoy a movie or a play even when it has an unhappy ending." This seems to me to be a rather dubious criterion of maturity - if that's what she means.

A good part of her book concerns the artist's creative process, and appreciation of painting. This should be edifying - but I found it bringing the words of a well-known reviewer to my mind: It isn't necessary for a reviewer to actually finish the book.

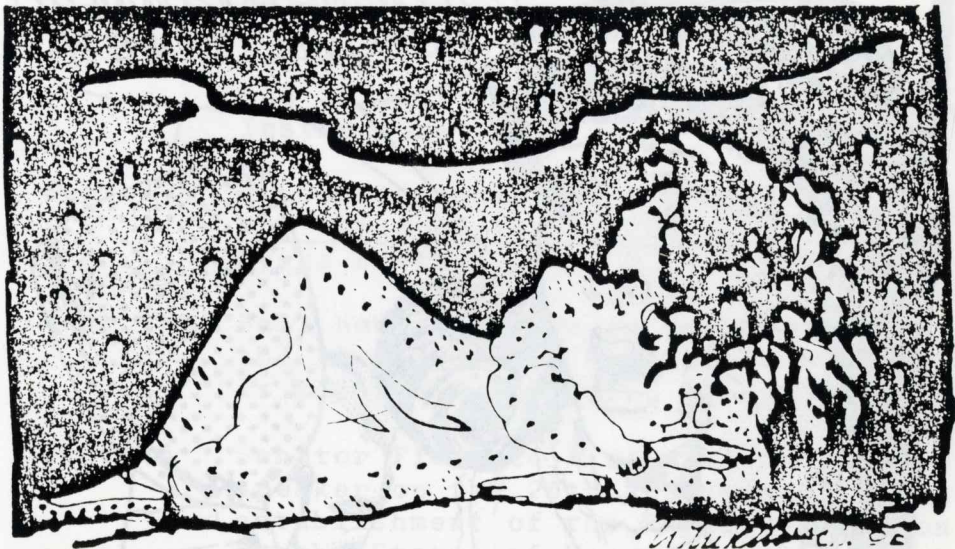
I couldn't in good conscience abandon a book written as earnestly as Mrs. Goldberg's, so I pursued it to its "Penultima." That's the title of the last chapter, and in case you didn't know, either, it means "the next to last word."

Both these books, "The Creative Woman" and "The Feminine Mystique" challenge a woman to have the courage to be an individual in today's mass society. You may find Mrs. Friedan's passionate appeal inspiring - or frightening - depending on how strong you're feeling at the time.

I think you'll see more writing along these lines. With the voices of the feminine mystique still in full cry on one hand, and the social scientists

urging us to "be something" on the other - I hope we don't all wind up bearing a double guilt. I'm used to feeling guilty for being an inept housewife - now I have to feel guilty that I'm not Eleanor Roosevelt or a Ph.D.....But then, I'm just getting over the flu, and I'm not feeling strong at all.

A radio review done by Kathy Silver in 1963.





NEED WE SAY MORE?



Events During the Month of September:

- Sept. 9      Get Together with Fellows, Adjunct  
Fellows and Women's Studies Instructors.
- Sept.10      Prof. Mioko Fujieda of Japan on the  
International Trafficking in Women.
- Sept.13      "Be-Stitched" a needlework exhibition  
by Pearl Ostroff and Susan J. Palmer.
- Sept.15      A new NFB screening will take place in  
H341
- Sept.16      Get together with students, fellows,  
and adjunct fellows and Women's Studies  
Instructors.
- Sept.17      A book launching of No Kidding: Inside  
the World of Teenage Girls.      Author  
Myrna Kostash.
- Sept.18      Bell Hooks Lecture in cooperation with  
the Black Women's Coalition. Bell Hooks  
is the pen name of Dr. Gloria Watkins.
- Sept.25      Senator Florence Bird will be our guest  
speaker on the 20th anniversary of the  
establishment of the Royal Commission  
on the Status of Women.
- Sept. 30      Prof. Karuna Ahmad from Delhi University  
will give a lecture on Women, Socializa-  
tion and Education.
- Sept.30      Guest speaker Madeleine Parent.

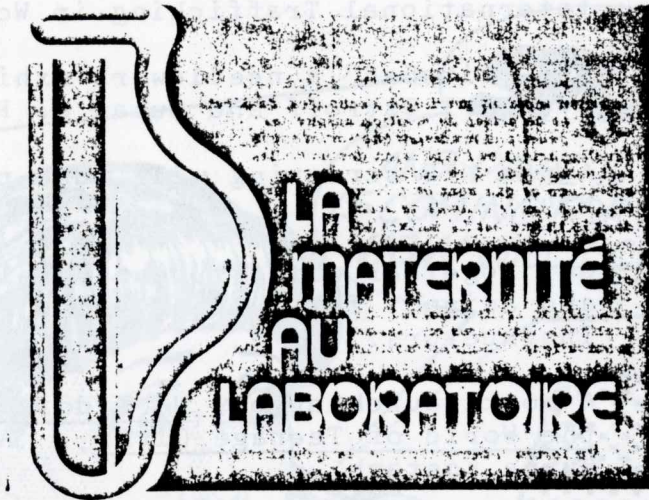


NEED WE SAY MORE?

What to look forward to in October:

Oct. 28 Guest speaker Nicole Brossard

Oct. 29, 30, & 31. Maternity in the Laboratory:



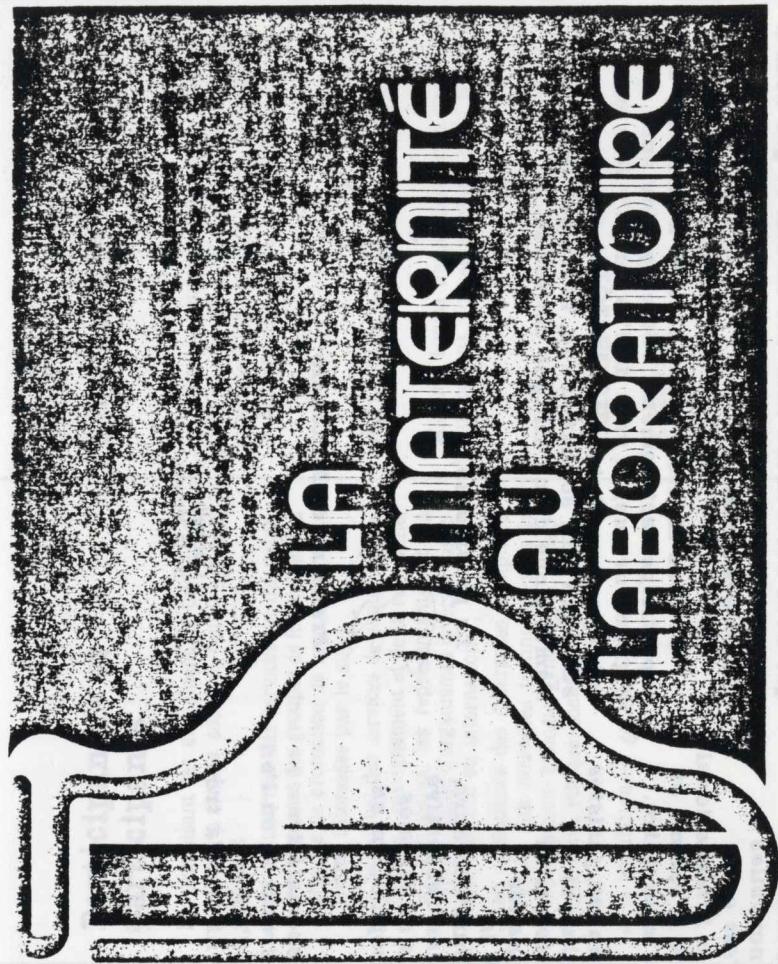
**FORUM INTERNATIONAL**

**sur les nouvelles technologies de la reproduction humaine**

**organisé par le conseil de recherches de la femme**

**LES 29, 30 ET 31 OCTOBRE 1987**

**UNIVERSITÉ MONTELIOR - BORDEAUX**



# FORUM INTERNATIONAL

SUR LES NOUVELLES TECHNOLOGIES DE LA REPRODUCTION HUMAINE

## ORGANISÉ PAR LE CONSEIL DU STATUT DE LA FEMME

LES 29, 30 ET 31 OCTOBRE 1987  
avec la collaboration de l'Institut Simone-de-Beauvoir

UNIVERSITÉ CONCORDIA, MONTREAL



Un moment privilégié d'échanges, de débats et de prises de position autour des questions cruciales que soulèvent le développement et l'expansion des nouvelles technologies de la reproduction, c'est en substance ce que veut être le forum international organisé par le Conseil du statut de la femme et dont le thème est La maternité au laboratoire.

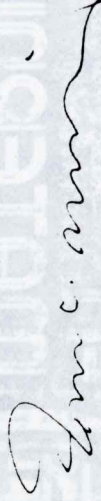
Médecins, biologistes, généticiennes, juristes, éthiciennes, journalistes, phillosophes et sociologues toutes et tous intéressés par la procréation artificielle, les uns dans les pratiques, les autres en réaction à la procréatique, viendront nommer leurs couleurs, échanger et débattre de leur position respective avec des représentantes de groupes de femmes, des femmes non regroupées et la population en général.

Un forum international — les spécialistes invités viennent de huit pays différents — où l'on pourra tirer profit de la réflexion d'ici et d'ailleurs sur ces questions « d'avenir » déjà très actuelles.

Merci à l'Université Concordia, et tout particulièrement à l'Institut Simone-de-Beauvoir, qui nous accueillera dans ses locaux et qui nous a grandement facilité la tâche dans la préparation de cet événement.

Je vous invite à vous inscrire à ce forum et à y participer activement. Votre opinion aura pignon sur rue, la voix de l'expert n'y fera pas loi, elle sera plutôt un stimulant pour des échanges qui, souhaitons-le, devraient favoriser l'émergence d'une éthique collective.

La présidente,



Francine C. McKenzie

Gouvernement du Québec  
Conseil du statut  
de la femme

## Objectifs

Le forum international sur les nouvelles technologies de la reproduction humaine (NTR) a comme objectifs:

- de situer les grands enjeux que les nouvelles technologies de la reproduction représentent pour les femmes;
- d'apporter des réponses aux questions que leur développement et leur application posent à l'ensemble de la société;
- d'élargir le débat qui s'intensifie au Québec sur la question;
- d'éclairer les choix individuels et collectifs dans ce domaine;
- d'amener les femmes à participer à l'orientation des développements en cours;
- de situer la dimension internationale de la problématique liée à la reproduction artificielle.

## Participants et participants

En organisant cet événement, le Conseil du statut de la femme souhaite réunir sous un même toit:

- les utilisatrices des services en infertilité, les militantes des groupes de femmes et des groupes de promotion de la santé et toute femme intéressée par le sujet;
- le personnel des services de santé, les milieux de l'enseignement et de la recherche, les ministères, les représentantes et les représentants d'organismes divers à caractère national ou international;
- les spécialistes des différentes disciplines reliées aux nouvelles technologies de la reproduction: biologie, gynécologie, génétique, droit, éthique, sociologie, journalisme, etc.
- la population en général

## Lieu et date

Le forum se tiendra le 29 octobre en soirée ainsi que les 30 et 31 octobre 1987, dans les locaux de l'Université Concordia, au 1455 boul. de Maisonneuve Ouest, Montréal.

## Coordination

**M**adame Louise Jacob, Directrice des communications, Conseil du statut de la femme.

## Animation

**A** confirmer

An English version of this brochure is available on request. Please contact:  
Ms. Thérèse Mailoux, Conseil du statut de la femme, at the following  
number: 1-800-463-2861 (toll free - Quebec).



## Programme

### Le jeudi 29 octobre

16 h 30 - 18 h 00: accueil et remise de documents  
 17 h 00 - 18 h 00: visionnement de la video *Au clair de l'ovule*  
 18 h 00 - 18 h 30: discours d'ouverture par madame Therese La voie-  
 Roux, ministre de la Sante et des Services sociaux  
 18 h 30: reception.

### Le samedi 31 octobre

9 h 00 - 11 h 30: ateliers: sous le meme theme et avec les memes  
 personnes-ressources, les ateliers sont presentes a  
 nouveau le samedi en matinee afin de permettre aux  
 participant-e-s d'assister a plus d'un atelier  
 11 h 30 - 13 h 30: dejeuner-causerie sous la presidence de madame Mo-  
 nique Gagnon-Tremblay, ministre deleguee a la Con-  
 dition feminine  
 13 h 30 - 14 h 15: synthese des communications presentees en ateliers  
 et des propos qui y auront ete debattus  
 14 h 15 - 16 h 15: conference - debat de cloture: contenu en detail a la  
 page 8  
 16 h 15 - 16 h 30: pause  
 16 h 30 - 17 h 20: echanges conferenciers auditoire  
 17 h 20 - 17 h 30: mot de cloture

### Le vendredi 30 octobre

8 h 30 - 9 h 00: accueil et remise de documents  
 9 h 00 - 9 h 15: mot de bienvenue par madame Francine C  
 McKenzie, presidente du Conseil du statut de la fem-  
 me  
 9 h 15 - 11 h 00: conference-debat d'ouverture: contenu en detail a la  
 page 5  
 11 h 00 - 11 h 15: pause-sante  
 11 h 15 - 12 h 30: echanges conferencier-e-s/auditoire  
 12 h 30 - 14 h 00: dejeuner libre  
 14 h 00 - 17 h 00: ateliers thematiques: contenu en detail aux pages 6  
 et 7  
 18 h 30: banquet  
 prestation artistique: a confirmer

## ATELIER A

### La maternité en miettes

Comment le morcellement de la fonction maternelle affectera-t-il l'identité des femmes ainsi que leurs rapports aux enfants? Ne sommes-nous pas, justement, en train de perdre cette identité? Les NTR ne remettent-elles pas en question la femme mère comme sujet pour en faire un objet de la science?

Personnes-ressources:

- **Anne-Marie de Vilaine**, écrivaine, journaliste et co-directrice de la collection Mille et une femmes, France.
- **Francine Descaries**, professeure au département de sociologie, Université du Québec à Montréal, membre du Groupe interdisciplinaire pour l'enseignement et la recherche féministes, Québec.
- **Robyn Rowland**, psychologue sociale, maître de conférences et coordinatrice de Women's Studies, Université Deakin de Victoria, membre de FINRRAGE, Australie.

## ATELIER B

### Mère sous surveillance

Avec les NTR, assistons-nous à une médicalisation poussée à l'extrême de la maternité? Comment en est-on arrivée là malgré les revendications des féministes contre la médicalisation et pour une autonomie plus grande face à la grossesse et à l'accouchement? Comment peut-on faire confiance aux praticiens de la fécondation in vitro alors que le taux de réussite est si bas et que les risques sont si élevés? Quels sont les intérêts du monde scientifique et médical à étendre leur emprise sur la reproduction humaine?

Personnes-ressources:

- **Isabelle Brabant**, sage-femme, militante du mouvement d'humanisation de la naissance, Québec.
- **Renate Duelli Klein**, neurobiologiste, chercheuse de niveau postdoctoral dans le domaine des nouvelles technologies de la reproduction à l'Université Deakin de Victoria, coordonnatrice internationale de FINRRAGE, Australie.
- **Diogène Cloutier**, gynécologue à la clinique de fertilité-reproduction, Centre hospitalier de l'Université Laval, professeur au Département d'obstétrique-gynécologie, Université Laval, Québec.

## Ateliers thématiques

Chacun des huit ateliers portera sur un thème différent relié à l'aspect problématique des nouvelles technologies de la reproduction.

## ATELIER C

### Les enfants que je veux, si je peux

Le droit à l'enfant existe-t-il? Le désir d'enfant ne devient-il pas, à un certain moment, un achèvement injustifié? Sommes-nous en train de médicaliser le désir d'enfant et de répondre médicalement à des problèmes sociaux? Pourquoi l'infertilité n'est-elle plus tolérée?

Personnes-ressources:

- **Andrée Chatel**, psychologue chargée de cours à la Faculté de médecine de l'Université de Montréal, consultante au Service de consultation psychosociale et psychosociale de l'hôpital Saint-Luc de Montréal, Québec.
- **Geneviève Delaisi de Parseval**, psychanalyste, chercheuse en bioéthique, France.
- **Laurence Gavarini**, sociologue, professeure à l'Université de Paris VIII, France.

## ATELIER D

### De parents inconnus

Comment expliquer la grande résistance à la levée de l'anonymat dans les dons de sperme et d'ovule? La levée de l'anonymat ne se heurte-t-elle pas au désir des parents sociaux et des médecins de camoufler cette forme «adultère» de procréation?

Personnes-ressources:

- **Rona Achilles**, docteure en éducation, chercheuse pour le compte de The Children's Aid Society, Ontario.
- **Lena Jonsson**, fonctionnaire cadre au ministère de la Santé et des Affaires sociales, Suède.
- **Édith Deleury**, professeure à la Faculté de droit de l'Université Laval, membre du Groupe de recherche en éthique médicale, membre du Comité du CSF sur les nouvelles technologies de la reproduction, Québec.



## ATELIER E

### Utérus recherché

Devrait-on reconnaître les contrats liant les mères porteuses aux personnes qui requièrent leurs services? Ce service peut-il être marchand? Y a-t-il des avantages pour les femmes dans cette pratique?

- Personnes-ressources:
- **Margrit Eichler**, professeur de sociologie, Ontario Institute for Studies in Education, Department of Sociology et Department of Educational Theory, Université de Toronto, membre du Comité éditorial de Women's Studies International Institute, Ontario.
  - **Bernard Dickens**, professeur aux Facultés de droit et de médecine de l'Université de Toronto, membre des Comités d'éthique de l'Association médicale canadienne et du Conseil de la recherche médicale du Canada, Ontario.

## ATELIER F

### Une société sans handicap

La possibilité de contrôler la qualité du fœtus par le diagnostic prénatal ne risque-t-elle pas de renforcer l'intolérance au handicap et la marginalité des personnes handicapées? L'enfant parfait que l'on veut voir naître ne sera-t-il pas le résultat de manipulations génétiques? A qui reviendra la responsabilité des enfants handicapés qui naîtront malgré tout? A quoi ressemblerait, à la limite, une société sans handicap?

- Personnes-ressources:
- **Yvette Grenier**, philosophe, chercheuse en bioéthique à l'Université de Paris XII, Québec.
  - **Marsha Saxton**, consultante sur les questions relatives aux personnes handicapées, directrice d'un projet de Feminist Press et du Boston Self Help Centre sur les femmes handicapées, États-Unis.
  - **Louis Dallaire**, généticien à l'Hôpital Sainte-Justine de Montréal, professeur titulaire en pédiatrie à la Faculté de médecine de l'Université de Montréal, président du Comité provincial de diagnostic prénatal, Québec.
  - **Abby Lippman**, professeure à l'Université McGill de Montréal (Département d'épidémiologie et de biostatistiques, Centre for Human Genetics, Centre for the Study of Reproduction), Québec.

## ATELIER G

### Droits du fœtus, intégrité physique de la mère

La congélation et le transfert des embryons ainsi que les thérapies fœtales ne font-ils pas de l'embryon et du fœtus un être avec des droits propres? Si oui, comment concilier ces droits avec le libre-choix de la mère face à l'avortement et son droit au libre consentement face aux interventions chirurgicales?

Personnes-ressources:

- **Diane Girard**, avocate, membre du Conseil du statut de la femme et de son comité sur les nouvelles technologies de la reproduction, Québec.
- **Edward Keyserlingk**, professeur à la Faculté de médecine de l'Université McGill, membre du McGill Centre for Medicine, Ethics and Law, Québec.
- **Caroline Kaufman**, chercheuse au Western Psychiatric Institute and Clinic de l'Université de Pittsburgh, États-Unis.

## ATELIER H

### La science en question

Quelles sont les orientations actuelles de la science? Le développement scientifique est-il inéluctable? A quelle logique économique répond-il? Les intérêts des chercheurs entrent-ils en conflit avec ceux des femmes infertiles et avec leurs propres responsabilités vis-à-vis la société? Quelles sont les principales stratégies de promotion des NTR et du diagnostic prénatal et quel rôle les médias y jouent-ils?

Personnes-ressources:

- **Rita Arditti**, biologiste, chercheuse, membre de FINRRAGE, États-Unis.
- **Carole Beaulieu**, journaliste, Le Devoir, Québec.
- **Karen Messing**, professeure au Département des sciences biologiques, Université du Québec à Montréal, chercheuse associée, Institut du cancer de Montréal, membre du Conseil des affaires sociales et de la famille, Québec.
- **Claire Ambroselli**, responsable du Centre de documentation et d'information de l'Institut national de la santé et de la recherche médicale, France.

# FORMULAIRE D'INSCRIPTION

## LA MATERNITÉ AU LABORATOIRE: FORUM INTERNATIONAL SUR LES NOUVELLES TECHNOLOGIES DE LA REPRODUCTION

### COORDONNÉES PERSONNELLES

Nom \_\_\_\_\_ Prénom \_\_\_\_\_

adresse \_\_\_\_\_

ville \_\_\_\_\_ code postal \_\_\_\_\_

telephone \_\_\_\_\_ résidence ☐ bureau ☐

groupe, organisme, institution \_\_\_\_\_

### FRAIS D'INSCRIPTION

individu \_\_\_\_\_ 35 \$ CAN ☐

institution, association professionnelle, ministère 125 \$ CAN ☐

banquet (facultatif) \_\_\_\_\_ 30 \$ CAN ☐

paiement total \_\_\_\_\_ \$

Faites le cheque ou le mandat poste a l'ordre de  
**Forum international NTR**

### CHOIX D'ATELIERS

Veuillez indiquer votre choix d'ateliers par ordre de  
preference de 1 a 8 (1 etant votre premier choix).

- Atelier A:** La maternite en miettes ☐
- Atelier B:** Mere sous surveillance ☐
- Atelier C:** Les enfants que je veux, si je peux ☐
- Atelier D:** De parents inconnus ☐
- Atelier E:** Uterus recherche ☐
- Atelier F:** Une societe sans handicap ☐
- Atelier G:** Droits du foetus, integrite  
physique de la mere ☐
- Atelier H:** La science en question ☐

### GARDERIE

Êtes-vous intéressé-e par le service de garderie?

oui ☐ non ☐



## WOMENS' STUDIES IN CHINA: - JUST THE BEGINNING

by Wang Guo Jian

Although Chinese women gained their 'liberation' in 1949, the same issue of womens' social standing has been raised again in recent years. One of the new developments brought about by this renewed interest is the subject of womens' studies. Advocated by the All-China Womens' Federation, over twenty groups have appeared since 1985, a typical case we could describe as 'mushrooming after a spring rain.' They form the 'official' part of womens' studies in China.

The other part of the subject came into being in the following year: China's intellectuals began to respond to the new situation and took immediate action. Last year, dozens of women scholars from different disciplines met in Zhengzhou, a city in central China, to found the 'unofficial' academic womens' studies. This group worked voluntarily to establish womens' studies in China's academic field and soon took the lead in many aspects. In July this year, another academic conference was held again in Zhengzhou. About forty scholars including men, attended the conference exchanging information and ideas about womens' studies in China and abroad. Another important item discussed at the conference was the publication of a series of books on Chinese women. This series will deal with various subjects such as the law and gender, marriage and women, women and ethics, women and modernisation in China and so on. In many ways, this conference is a landmark in Chinese womens' history and its influence will hopefully be felt far and wide in the future.

However, it is still naive to believe that the subject of womens' studies in China is well on its way. There are obstacles that could strangle the newly-born in the cradle or prevent it from further, healthy development. Some of the obstacles are the by-products of the superficial liberation, which Chinese women were given in 1949. It is a fact that the

stated 'equality' and womens' participation in the labour market has concealed deeply-rooted sexism everywhere in this country. As the status quo has been recently questioned, sexism in all its forms has been exposed.

We can easily find sexism in the Chinese academy; for example, when we talk about womens' literature and womens' studies, some scholarly people laugh and ask if we should have 'mens' literature or 'mens' studies, to keep the balance. On the whole, the most advanced group of China just turns its eyes away from half of the population, believing there are other things more worthwhile to do. Under such a situation, it is not surprising that to this day, the country has only had four womens' studies programmes in its universities and research institutions. These programmes were set up by a few women scholars, who usually fight a lonely battle and get little support from the universities.

We must also look to the Chinese government: to say that it is sexist may be a little unfair. It is true that since 1949 women have been visible in almost every field of this country. However, the government has dwelled on the 'liberation' it has given to Chinese women and overlooked their continued low status in society. As a result, we cannot feel surprised that the State Statistics Department has gathered hardly any statistical data on women, and that so far the government has given scant encouragement to womens' studies. This is very unfortunate for Chinese women whose government can exercise such a considerable influence on their lives and society in general.

When discussing the government's neglect of womens' studies, we can observe the overbearing impact of politics. The various brands of marxist dogma in China has resulted in turmoils in the past few decades and today still affects our way of thinking and acting.

In the contruction of womens' studies, there has been the slogan 'to build a Marxist womens' studies with Chinese



characteristics'. This is the principle of the All-China Womens' Federation. Sticking to the old attitude, the 'official' womens' studies rejects different ideas by simply labelling them as 'bourgeois'. It has stood at the same point since 1985 and hardly achieved anything in its 'research', although as the agent of the government and the supposed 'centre of Chinese women, it has been supported by the Government. Given this situation, we have good reason to doubt the future of this 'official' branch of womens' studies.

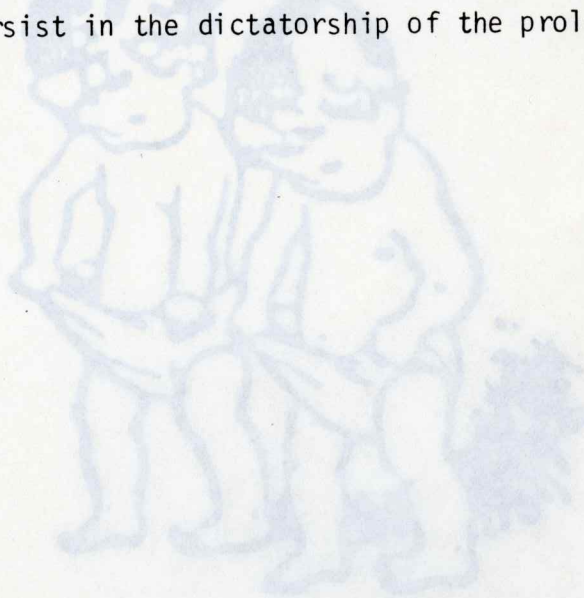
The frequent change of political winds in China has turned out to hinder the development of womens' studies. A recent example is the campaign against 'bourgeois liberalism' since the beginning of this year, which has affected womens' studies in several ways. First, the 'official' group has become more conservative in order not to offend the 'four cardinal principles'. (1) Secondly, there has been a cutback in publication and two publishing projects on womens' studies were just scattered to the wind. Thirdly, more control has been put on organisations and conferences. The summer conference of the academic womens' studies was very nearly cancelled and only reprieved at the last minute. Under the government's present policy, it would be very difficult to set up a formal, national network of womens' studies.

Politics dominates everything else. This has trapped not only womens' studies but the Chinese academy in a difficult corner. Womens' studies has a double task to fulfil: while it is trying to survive and develop in the uncertainty of the political climate, it has to deal with the overall sexism in the country. How it will forge its way ahead depends upon many factors. Up to now, it is just the beginning.

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(1) The four cardinal principles: the Communist Party's fundamental policy. They are as follows:

- i. to persist in the leadership of the Communist Party.
- ii. to persist in Marxism, Leninism, Mao Zedong thought
- iii. to persist in the Socialist route.
- iv. to persist in the dictatorship of the proletariat.



On, so that explains  
the difference in  
our salaries!





**Oh, so that explains  
the difference in  
our salaries!**